NATIONAL ANTI-SLAVERY STANDARD.

Without Concealment-----Without Compromise.

VOLUME VII.---NO. 36. NEW-YORK, THURSDAY, FEBRUARY 4, 1847. WHOLE NUMBER 348.

PUBLISHED WEEKLY,

BY THE

AMERICAN A. S. SOCIETY.

At 142 Nassau Street, New-York.

SYDNEY HOWARD GAY, Editor.

☞ All communications for the paper, and letters relating to its pecuniary concerns, should be addressed to the Editor.

☞ Donations to the Treasury of the American Anti-Slavery Society may be forwarded to FRANCIS JACKSON, Treasurer, at Boston; or to S. H. Gay, Assistant Treasurer, at New-York.

TERMS.—One Dollar per annum: Strictly in advance in all cases.

H. M. HENRY, PRINTER.

Selections.

The following important document we find in the Glasgow Argus, and copy it entire, with the Appendix. The address of TWO HUNDRED THOUSAND of the Christian people of Scotland should have the widest circulation. It will be seen that they adopt precisely the ground of the American Anti-Slavery Society:

MEMORIAL AND REMONSTRANCE RESPECTING SLAVERY.

TO THE CHURCHES OF THE UNITED STATES OF AMERICA, BY THE SYNOD OF THE UNITED SECESSION CHURCH.

It may be necessary to state, for the information of our American readers, that the United Secession Church, whose Supreme Court has issued the following memorial and remonstrance respecting Slavery, to the churches of the United States of America, is one of the Presbyterian Dissenting churches of this country, who hold by the doctrine of the Westminster confession of faith and catechism, excepting those passages which teach, or may be supposed to teach, intolerant or persecuting principles, and who trace their origin to the secession of the Erskines from the Established Church of Scotland. They have three hundred and thirty-five congregations, chiefly in Scotland, comprising about one hundred and forty thousand members and adherents. The views given in the memorial are cordially sympathized in by the Relief Church, also one of the Dissenting Presbyterian churches of this country, and the same in doctrine and discipline with the United Secession Church. The Relief Church comprises about sixty thousand members and adherents, and between this church and the United Secession Church a union it is expected will take place in May next, the basis of union having met the approbation of both churches. The Supreme Court of the Relief Church lately declared their refusal to hold Christian fellowship with any of those churches in the United States of America who in any way sanction Slavery. Without including many of other Christian bodies, who hold the same views respecting the churches of the United States, with the United Secession and Relief churches, and taking these churches alone, the memorial may be said to express the mind of at least two hundred thousand of the Christian people of this country.

The Ministers and Elders of the United Secession Church, in Synod assembled, at Glasgow, 13th October, 1844: to the Churches of the United States:

In now addressing the American churches, we beg respectfully to remind them that on various occasions we have had our attention directed to the system of American Slavery, and that, while regarding it as a system of great iniquity, we have, in the language of earnest remonstrance, testified against it, at the same time with deep solicitude entreating those churches to employ the power which God hath given them for procuring its removal. In the years 1834, 1836, 1840, 1841, and 1843 we corresponded with some of the American churches.—When conducting that correspondence, our views and feelings upon that subject were freely expressed. Such a statement was given especially in a series of resolutions, accompanied by a memorial in 1836, a copy of which, connected with our present address, we again convey to you, and to which we invite particular attention. Finding that these memorials from us, and similar communications from other churches in this country, have not yet induced you to exert the influence you possess, and to employ the measures which we think duty demands on your part for the extinction of that unrighteous bondage inflicted on the negro race in the United States, we have felt ourselves constrained, under a sense of solemn responsibility, to assume our present position, as expressed in the resolution adopted by us on the 8th May, this year, declining Christian fellowship with those churches which *lend their sanction to Slavery*, a copy of which resolution is herewith forwarded for your consideration.

Our opinion of Slavery, as an accumulation of the most formidable evils, is by no means a novel sentiment impressed upon our mind by the force of recent occurrences. It is the same solemn and deliberate conviction which we have continued to cherish for a course of years. If that conviction with us has ever varied from the earliest impulse in which it commenced, it has only been by an intensity increasing with length of time, and a fuller development of the hideous character of the system. It was this great principle maintained by us, in common with other churches in our native land, which, as brought to bear with so much energy, and by the blessing of God, with so much success upon the British Legislature, proved the means of rescuing from a state of cruel and debasing bondage, the negro population of the British colonies. With that measure of emancipation was combined the fondly-cherished hope of its paving the way throughout the world, for the entire extinction of that thraldom which has never yet failed to exhibit its native character; as at once the crime and the curse of every country which has fostered it. The splendid triumph achieved for the cause of freedom, in the instance now referred to—viewed in the light of a great experiment—has fully justified the previous persuasion of its most ardent advocates, that the measure itself, as a vindication of the claims of injured humanity being just and right, would be productive of the most beneficial results. The noble deed, though too long delayed, was well fitted to arrest the attention, to win the admiration, and to furnish a fine model for the imitation of other nations in the world. As to America especially, it was thought that she, encouraged by Britain's high example, might have taken prompt and decided measures for the emancipation of her slaves.

It is, however, to be deeply deplored, that Slavery in its most appalling form, is still existing amongst you. You admit the fact. Some of the ministers, and other influential persons connected with your churches, have denounced it as one of the greatest evils upon the face of the earth—an evil which God himself hath doomed. But then, by some of those very persons who thus condemn it, the plea is urged on its behalf, that it must be tolerated, at least for a season, on account of the difficulty or impossibility of putting it away. It is regarded as a political institution with which the American churches ought not to interfere, and if not identified with the civil Constitution of the country, yet so interwoven with the laws and usages of many States in the Union, that even Congress itself has no power to control or abolish it.

With this mode of reasoning, allow us to say, we cannot concur. Under the persuasion that the "*American churches are the bulwarks of American Slavery*," we, with all due respect, but with all earnestness, entreat you to consider what we state as the reasons of our opinion. We are aware, from some enactments found among them, that even in the Northern States, though nominally free, Slavery is sanctioned by law and that in other States there are statutes of a very stringent character, discouraging the diffusion of knowledge among the slaves, prohibiting any person, under the fearful penalties of fine, imprisonment, or death, from teaching them to read, and rendering their acquirement and retention of freedom a matter of the greatest possible difficulty. The establishment of iniquity by law is one of the great evils of the system of which we complain. But in this case we are compelled to recognize an awful responsibility resting on the American churches.

Here it may be proper to pause and inquire not merely with whom these evil statutes may be found, but to whom their enactment or continued encouragement can be traced. The charter of your civil Constitution recognizes all men as equal, and as possessing an inalienable right to their personal freedom unless forfeited by crime. The American people, with an extended franchise in their electoral capacity, may be said to make the laws by which they consent to be governed. Ministers and members of the churches, whom your statistics show to be a large portion of the community holding the rights of citizens, have a great, and in some cases, perhaps, a preponderating influence, in the election of representatives to sit in the great councils of the nation, and to form the Legislature of their country. Each of the United States, while subject to a common law, binding the whole in one great confederation, may indeed, as matters stand, plead the retention of its right of distinct and independent jurisdiction. But what legal interdict could be imposed on any one of these States, without its own concurrence, supposing it should determine that bondage in its own department of the empire shall cease? Who can be entitled to prohibit Congress, when assembled in Washington, from decreeing the extinction of Slavery now existing in Columbia, which is its own State, subject to its separate and supreme authority? Would not this, by the force of example in such an influential position, tend to ameliorate matters among other parties and in different localities? Could not Congress also, without attempting to invade the constitutional rights or legitimate province of others, adopt a strong resolution, *recommending* the cause of freedom to all the civil authorities in the empire, and entreating them to cooperate in aid of the righteous enterprise? If all the States, in their own distinct dominions, would do this,—were they to give forth their edict, that the air their subjects breathe, and the soil they tread, shall henceforth be free—free to men of every colour and of every country conforming to the jurisdiction of just and equitable law—that no bondman there could breathe, but the moment his foot had touched the soil, his bonds should burst asunder, and standing erect and recognized as a man among his fellowmen, he should know and feel that he is FREE—would they but do this, a glorious emancipation would be effected, not for the poor down-trodden slaves alone, but also, and if possible, still more for those who continue to hold them in unrighteous bondage. All this may be done in the United States by the powers that be, both ecclesiastical and civil, each in its distinct and proper province, provided that they only will it so to be.

Yours is the boasted land of liberty. In the development of its vast resources—in genius and talent—in literature and science—in commerce and the arts—in magnificent efforts for promoting educational and missionary objects—America has assumed an imposing attitude and lofty bearing, while with rapid and gigantic strides advancing among the nations. Ought not, then, the Senate, the seats of learning and science, the chambers of commerce, and the courts of law, the pulpit and the press, to combine with one accord, and imploring Heaven's blessing on their just and merciful design, to put forth their mighty power to crush the monster evil which, like a huge serpent, is striving, by its deadly coil, to paralyze, and by its venomed sting, to destroy the purity, the peace, the vital energy, and social well-being of that great country?

In urging upon you as churches, the employment of the influence we believe you to possess, we feel anxious to have the magnitude of the evil we wish you to remove, kept in its most interesting point of view. Slavery, as existing among you, we deplore in the baleful influence it is found exerting on the various habits and usages of your country. But to us it seems especially a fearful thing, when we regard that influence as counteracting the cause of Christian missions for the conversion of heathens at home and abroad, to the faith of the Gospel of Christ. If the calculation be correct, that, during forty years of labour in the missionary enterprise, forty thousans pagans have been gathered into the fold of Christianity, under the preaching of American missionaries; and if reliance can be placed on statistical accounts of the average increase of the slave population in that country, as about seventy thousand a-year, to teach whom to read the Bible is a penal offence,—if one thousand pagans are thus annually Christianized abroad, and seventy thousand native Americans heathenized at home, the question should come to the heart and conscience of the churches, when shall the promise be fulfilled, that "the Heathen shall be given to the Redeemer as his inheritance—that the knowledge of the Lord shall cover the earth as the waters do the sea, and all the ends of the earth shall see the salvation of our God?"

We are desirous to keep in mind the diversity of opinion and practice which exists among you on this momentous subject. We rejoice to know, that some of the churches in your land have uniformly lifted up their voice against this iniquity, and have never admitted *slaveholders* to their fellowship. To those brethren we owe our warmest esteem and regard, and no effort shall be wanting on our part to strengthen their hands in that contest which, under the banner of our blessed Master, they have been called to maintain against the arm of the oppressor.

It is our painful conviction that there are others among you, who seek to draw a veil over the horrors of *Slavery*, and who attempt to defend its abominations by arguments founded on the customs and laws of God's ancient people, or by perverting the instructions of our Saviour and his Apostles. None would be more ready than themselves to reject their reasoning as inconclusive, and even as unworthy of serious consideration, were it applied to the case of one of their own brethren who had been sold into bondage. With what indignation would they repel the outrage, and plead for equal rights as the inalienable privilege of an American citizen! Why do they not extend the proposition, and lay down the axiom, that personal freedom is the birthright of every human being? When they talk scornfully of those whom they are pleased to call THE NEGRO RACE, have they forgotten that *God hath made of one blood all the nations of men to dwell on all the face of the earth?* After reading the parable of the good Samaritan, they cannot surely be at a loss to answer the question, *Who is my neighbour?* and to determine whether the white man only is our *neighbour*, or whether the black man falls under the same description? But the position which they have taken up, the line of defence which they have adopted, and the whole course of their proceedings, involve such foul aspersions against the sacred volume, and amount so nearly to a denial of its divine authority, that we abstain from pursuing our argument with them, and leave to their countrymen the easy but needful task of confuting their errors and exposing their wickedness.

Our immediate concern is chiefly with those who refuse to plead in behalf of the system, who admit the truth of all that has been said respecting its heinous nature, and yet who have not kept themselves from the iniquity. You tell us that you regard *Slavery* as a blot on the character of your country, which you long to see effaced; that nothing could give you greater joy than its total abolition; and that you are prepared to employ any measures which appear fitted to accomplish so desirable an end. We declare our conviction that Providence has placed in your hands vast moral power, which you cannot neglect without incurring guilt, which alone the Church of God can lawfully wield in this sacred cause, and which, if exerted with a sincere desire to promote the glory of our Heavenly Father, and with humble reliance on His blessing, will undoubtedly lead to the happiest results; *for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds.*

The first method which we call upon you to employ is—Instruction. Let the churches in their collective capacity, and let each pastor in his own congregation, proclaim without reserve, that to acquire or retain a claim of property in a fellow-man, so as to hold him by the same kind of tenure as houses, or land, or cattle, is a manifest transgression of that law, *Thou shalt love thy neighbour as thyself;* that the humanity or gentleness of a master, though it may palliate, cannot set aside the sinfulness of holding a man as a *slave:* and that, while a vestige of the system remains, *the cry of it will enter into the ears of the Lord of host.* With affectionate earnestness implore the transgressor to forsake the evil of his ways. Your spirit may well be stirred in you, when you behold the enormities which pass daily under your observation; but let your warm appeals flow from a desire to save the souls of your hearers, to rescue them from the snare of the devil, to vindicate the dishonoured law of the Most High, and to remove one of the most formidable obtructions to the success of the Gospel. Beware lest the unhallowed fire of human passion be substituted for the flame of divine love; for in no conflict has it ever been more necessary for the soldiers of Jesus Christ to abide resolutely by the instructions, and to enter deeply into the spirit of the Captain of our salvation.

Beware, on the other hand, lest the fear of giving offence to man, render you unfaithful to your Master: lest the persuasive tones, which you too readily interpret as indications of the meekness and gentleness of Christ, be found to be nothing else than a studious avoidance of everything fitted to awaken conviction of sin, and to lead the soul to repentance; and lest, while you vainly imagine that you have exhausted the resources of instruction and reproof, you stand convicted of having spoken smooth things and prophesied deceits. Imitate the boldness, as well as the tenderness, of the ancient prophets. *Cry aloud, spare not*, saith Jehovah; *lift up thy voice like a trumpet, and show my people their transgressions, and the house of Jacob their sins.* Hesitate not to declare that, where known sin is deliberately practised, professions of religious zeal must be false and hollow; that the outward forms of religion, and even those emotions which resemble devotional feelings, are of little avail, where an express command of God is violated, and where His authority is trampled under foot. What though, like the assembly of ancient Israel, your hearers *take delight in approaching to God*, and ostentatiously display their fastings, and prayers, and tears, while they refuse to undo the fetters by which they hold their fellowmen in bondage? Cause them to hear the expostulation of Jehovah. *Is not this the fast which I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?*

When you have laboured zealously to convey instruction—to convince all classes of the community that to hold their fellow-men in bondage is a sin of enormous magnitude, an important part of your work remains to be performed. Our Lord Jesus Christ has committed to his Church the exercise of discipline, which every branch of it is charged to administer faithfully until the Lord come. It gives us pain to learn that *slaveholders* are members of your churches; for no such persons would be admitted by us to the Lord's table. We implore you to deal with the consciences of those men, as becomes those who watch for souls. With the single but weighty exception, that they are *slaveholders*, we shall suppose that their character is fair and honourable, and we will even go so far as to suppose that there may be some of them who fear God. By reasoning with you on your own principles, we hope to convince you that nothing is farther from our intention than to judge harshly of your proceedings, but that we are striving, as far as we can, to place ourselves in your situation, and to grapple with its difficulties.

If the man with whose conscience you have to deal be a sincere follower of Christ, and still more, if he possess such distinguished piety as you are accustomed to claim for many persons of this class, your task will be comparatively easy. Worldly interest may blind his understanding, may hinder him from arriving all at once at that full conviction which a disinterested observer would speedily attain, and may even lead him to resort to various expedients for evading the force of arguments drawn from the Word of God. But the fear of God, which dwells in his heart, will be your powerful ally, will make him tremble at the thought of breaking God's commandments, and will lead him to say, with the humility of a true disciple, *Here am I, to hear all things which are commanded me of God.* Armed with the force of truth, with those clear, and precise, and energetic statements in which the Almighty hath conveyed to us His most holy will, with the deep and cherished convictions of all good men, and with the strength of that internal principle to which you appeal in the breast of the man himself, advance to that work to which our Master calls you. Through the blessing of God, your success is certain. The object of your solicitude will ere long perceive and mourn over the error of his ways, and will naturally ask the aid of your counsels in separating himself from the transgressors.

But what if remonstrance shall prove unavailing? What if all the efforts made to awaken repentance shall only strengthen the determination to maintain the system of negro slavery? In that case, your path of duty is equally clear. The obstinate transgressor must be cut off from the communion of saints. He whose conscience is not alive to the enormity of degrading his fellow-men to a level with the beasts that perish—who practically denies that all men are his brethren—who scruples not to set aside God's righteous law, when it comes into competition with his schemes of worldly gain—cannot be permitted to hold a place among the acknowledged followers of the Lamb. His position in society may be supposed to give weight to his opinions, the concurrence of multitudes, whose views and practices agree with his own, may encourage him in his wicked career: and everything may conspire to show, that in his eyes even the spiritual sword, with which the Head of the Church has invested you, will carry no terror. But let no views of expediency hinder you from executing the will of your Master. We must not do evil that good may come. To admit to the table of the Lord an open and hardened transgressor, even with the vain hope of reclaiming him from crime, were to profane the sacred symbols, and to throw down those barriers which separate a holy people from the world that lieth in wickedness. In discharging a painful duty towards the unhappy offender, you ought indeed to be gentle, and mild, and compassionate; but gentleness, however amiable in itself, ought to be restrained within proper limits, and must not interfere with the ordinances of Christ, or modify the law of his house. And who can tell with what happy and powerful effect the highest act of discipline—administered for the holy purposes for which it was instituted, and accompanied by earnest and believing prayer—may be applied to him on whom its milder forms were utterly ineffectual? You will, at least, have performed your own duty, and may leave the consequences to the disposal of Him in whose hands are the hearts of all men, and who turneth them withersoever he will.

We are constrained to add that we cannot, as a Church of Christ, exchange the tokens of brotherly intercourse with any society which, notwithstanding our repeated and earnest remonstrances, and the light which has been thrown on this appalling subject, continues to admit SLAVEHOLDERS to its fellowship. From you—from any part of you—we cannot be separated without pain; for your ancestors, at no remote period, where our countrymen, many of our dearest relatives live in the midst of you, and we feel as deep an interest in your welfare as if you were the inhabitants of our own beloved land. But we must not be partakers of other men's sins. On you, under God, lies the obligation to remove a powerful obstacle to that communion which we desire to maintain with the whole body of Christ.—May the God of all grace enable you to do that which is well-pleasing in his sight, through Jesus Christ, to whom be glory both now and ever!—Amen.

JOHN NEWLANDS, Moderator.

DAV. RONALD, Clerk.

APPENDIX—No. 1.

BROUGHTON PLACE CHURCH, Edinburgh, May 8, 1846.

The United Associate Synod met, and was constituted by the Moderator.

Inter alia,—The next cause transmitted was overtures on the subject of American Slavery.

Overtures against Slavery, particularly as it exists in certain States of America, were read from the Presbytery of Kirkaldy, from the congregation of Lothian Road, Edinburgh, from the Presbytery of Glasgow, from the Presbytery of Perth, from the Presbytery of Dundee, from the congregation of Galashiels, from the congregation of Selkirk. The parties bringing these overtures had an opportunity of speaking in their support. After some discussion, the following motion was agreed to:—That the Synod, regarding the system of Slavery as a heinous sin, and that of America as of a peculiarly heinous and aggravated character—and having with these convictions, on former occasions addressed the Presbyterian churches of America in the language of faithful and earnest remonstrance, but hitherto without the desired effect, now feel it their imperative and solemn duty to express their unwillingness to hold Christian fellowship with any Church which sanctions that system of iniquity; and appoint a committee to prepare a memorial embodying these sentiments, to be addressed to the Presbyterian and other churches in America giving their sanction to Slavery—in that memorial remonstrating against this unholy thing, and entreating them to put it entirely away. Appointed as a committee for this purpose, Rev. James Pringle, Henry Renton, Dr. Beattie, William Pringle, George Jeffrey, William Johnston, Dr. Ritchie; Mr. James Pringle, Convener. The draft of memorial prepared by them to be presented to the Synod at next meeting.

GORDON STREET CHURCH, Glasgow, Oct. 14, 1846.

The United Associate Synod met, and was constituted by the Moderator.

Inter alia,—Resumed discussion of the Report of the Committee respecting Slavery.

The memorial read by the committee was adopted; to be signed by the Moderator and Clerk, and remitted to the Committee by whom it was prepared, to send copies of it to the churches in America, and to print and publish it in this country, taking such steps as appears to them most fitted to secure its extensive circulation.—*Extracted from Records, by Dav. Ronald, Syd. Clk.*

No. 2.

Resolutions adopted by the United Associate Synod, April 26th, 1836, and referred to in the preceding Memorial and Remonstrance:

I. That we hold, as one "of those things that are most surely believed among us," that the treating of human beings as property, without an express permission from Him who is the supreme proprietor, is utterly repugnant to the principles both of reason and revelation—equally inconsistent with the law of justice and of love—an outrage on human nature, and an insult to its Author.

II. That, believing that, "God hath made of one blood all nations of men to dwell on all the face of the earth," and that "in Jesus Christ," all believers are, in relation, and character, and privilege, "one," without respect to distinction of colour, any more than of origin, or sex, or age, or station, we maintain that all men yielding obedience to the laws of civil society, have an equal right to the secure enjoyment of life, liberty, and property;—that all Christians yielding obedience to the law of Christ are equally entitled to the joint participation of all the ordinances appointed for the members of the Church; and that it is the duty of the followers of Jesus to "honour all men," and to "love the brotherhood," and to express these sentiments by a corresponding conduct.

III. That we contemplate—with deep sorrow and regret, the enormous guilt which our own nation has contracted by the practices of holding and trading in slaves, practices persisted in for a long course of years, notwithstanding the clearest exposition of their impiety, injustice, inhumanity, and impolicy—with devout wonder at the forbearance of God in not having shown his righteous displeasure, by involving common ruin those who perpetrated, and those who permitted such enormous crimes—and with lively gratitude, first to God, and then to the benevolent men whom he honoured as the instruments of his mercy, those two great national measures—the legislative abolition of the British Slave-Trade, by declaring that traffic to be a felony, and the legislative abolition of Slavery throughout the colonies of Great Britain.

IV. That, while we cherish a fraternal esteem and affection for Christians and Christian churches in every land—for "all who in every place call on the name of the Lord Jesus, both theirs and ours," we regard with peculiar interest the Christians and Christian churches of the United States of America—not so much because many of these Christians are sprung from a common ancestry, and many of these Christian churches both hold the same doctrinal sentiments, and maintain the same ecclesiastical polity with ourselves—as for their distinguished zeal, energy, and perseverance in "works of faith and labours of love," for the unprecedented exertions they are making for the universal and thorough Christianization of their own country and of the world.

V. That, in proportion to the esteem an affection with which we regard the Christians and Christian churches of the United States of America, are the astonishment and grief with which we have heard that, among the members, and even among the office-bearers of some of these churches, are to be found proprietors of, and even dealers in slaves,—that not only private individuals, but some ecclesiastical bodies, have engaged in a shocking, though happily hopeless attempt, to reconcile these monstrous practices with the law of God and the Gospel of Jesus Christ; and that to such an extent does the irrational and unchristian prejudice connected with these practices prevail, that, not merely in the ordinary intercourse of society, but even in the most sacred institutions of religion, men of colour are treated as if they belonged to an inferior species—acknowledged, indeed, to be fellow-Christians, yet dealt with as if they were not fellow-men.

VI. That we greatly rejoice to know that just sentiments on these subjects are not only held by many individual Christians in the United States, but are clearly and forcibly expressed in the symbolical books of some of the churches, and of that there is a rapidly increasing conviction of the reality and magnitude of the evils specified manifesting itself in vigorous exertions for their complete removal; and, although sensible of the numerous and powerful obstacles which our Christian brethren, both in their political and ecclesiastical capacity, have to surmount, in order to their success in this sacred enterprise, we confidently trust, that by the blessing of God, on the faithful statement of Christian truth, and the impartial exercise of Christian discipline, these unseemly stains on the fair character of American Christianity will be wiped away, and so powerful an influence be exercised by a purified Church over the national mind, as shall secure, ere long, the legislative abolition of Slavery throughout the whole territory of a people, the liberality of whose political institutions gives them so high a place among the nations, while it contrasts so strangely with the permission of Slavery and the slavetrade; and hopefully anticipate that the degradation of character which is said to belong to men of colour in the United States and the contempt and dislike which have alternately been the cause and the effect of that degradation, will not long survive the dissolution of the unnatural state of society in which they both originate.

VII. That disclaiming, as fellow-servants of a common Master, all disposition, as well as right, uncharitably to judge, or magisterially to dictate—remembering that "every man must give an account of HIMSELF to God," and hoping that our Christian brethren in America will not be backward either to receive or to return, when circumstances shall seem to them to require it, the kind office of faithful admonition; we are constrained, by the love we bear to our Lord, the regard we have for his authority, the jealousy we feel for the honour of his name, and the desire we cherish for the prosperity of his cause, as well as by our cordial affection for brethren, for whom "we labour fervently in our prayers that they may stand perfect and complete in all the will of God," to strengthen their hands and encourage their hearts in the arduous but honourable work to which our Lord is now loudly calling them, by urging them by the regard we know they have for the authority of God, the grace of the Saviour, the honour of Christianity, and the salvation of the world, to employ the mighty influence which God has given them, and which brings along with it a corresponding weight of responsibility, in loosing "the bands of wickedness, undoing the heavy burdens, letting the oppressed go free, taking away from the midst of them the yoke, and the putting forth of the finger," that so "their light," which has already "gone forth as the morning, may shine more and more unto the perfect day."

From the New-York Legal Observer.

SPEECH OF MR. JAY, IN THE MATTER OF GEORGE KIRK, A FUGITIVE SLAVE.

Concluded.

I am well aware that the Southern States claim the right to pass these laws on the ground that they are necessary police regulations, but one of their own judges, the Hon. William Johnson, of South Carolina, in the case entitled, *exparte Henry Elkinson*, a subject of her Britannic Majesty, v. *Francis Delisseline*, sheriff of Charleston district,* contained in a report of the House of Representatives, to which I will refer your Honours, said, "of the unconstitutionality of the law under which this man is confined, it is not too much to say that it will not bear argument." Mr. Wirt gave an opinion to the same effect which is published in the same document.† That report was founded on the memorial of 150 merchants of Boston, protesting against this infringement of their rights by the laws of the Southern States,‡ and the extent to which they have sometimes suffered, appears from a remark of Judge Johnson, in the decision referred to, that in one case "not a single man was left on board the vessel to guard her in the captain's absence."

Here, then, are clear violations, both of the rights of Northern merchants and of our free citizens of colour; and if it should be denied that persons of colour are citizens in the meaning of the Constitution, I will quote an act of Congress distinctly recognizing them as citizens.§

Mr. Blunt. I do not deny it.

Mr. Jay. It may be urged that the good understanding which has existed between this State and Georgia, while differences have arisen with some of the Northern States, entitles Georgia to the exercise of a comity which others could not so reasonably claim. But it is impossible for this court to make any distinction of this kind; and if such a distinction could be made, is Georgia entitled to it?

I remember well her services and her struggles in the war of our revolution, when no State of the old thirteen suffered more severely. I remember her generous conduct towards Massachusetts in the hour of peril, and the many interesting associations which closely connect her with our common history; and of all the slaveholding States there is no one containing more distinguished gentlemen—to whom, although never within her borders, I am personally indebted. But, may it please the court, standing here as counsel for this boy, whom it sought to reduce to slavery by the exercise of a discretional comity, I cannot forget that Georgia has enacted these odious laws, so oppressive to our coloured citizens and our Northern merchants; and that in 1831 the Legislature of Georgia passed an act which was duly approved by her Governor,‖ and which, I believe, still disgraces her statute-book, offering a reward of five thousand dollars for the abduction "of the editor or publisher of a certain newspaper, called the Liberator, published in the town of Boston, and State of Massachusetts."

I cannot forget that it was in the streets of Savannah, the very city whence this vessel comes, that Mr. John Hopper, a member of this bar, well-known to your honour the circuit judge as a lawyer of intelligence and worth, the son of the venerable gentleman who has been well called the Clarkson of America, was a few years since mobbed and well nigh murdered, because he was suspected of being an Abolitionist. A police officer of this city, who was concerned in that outrage, was promptly punished on his return to New-York, by dismissal from his office; but I have not heard that the authorities of Savannah ever vindicated their honour by punishing their own aggressors upon an unoffending stranger.

There is another argument against the exercise of comity in this case, possessing great weight, and no small degree of historical interest. How far Slavery shall be recognized by the free States, has already been settled by positive agreement. The Constitution was a compromise, the result of long deliberations and mutual concessions; and the history of that compromise, as given in the debates of Mr. Madison, show how unwillingly the North sacrificed her principles for the sake of union. On the subject of Slavery she made three distinct concessions. First, she consented to the continuance of the African Slave-Trade for twenty years—although this was one of the grievances of which they had complained in the Declaration of Independence. Mr. Pinckney declared—"South Carolina can never receive the plan if it prohibits the Slave-Trade."¶

Great was the disgust of the North at this concession, and even in the Virginia convention it was stigmatized as an infamous and detestable thing. "Such a trade," said Mr. Mason, "is diabolical in itself, and disgraceful to mankind."

Secondly, the Constitution allowed the slaves to form the basis of representation, although they were claimed and held as property. To this there was equally strong opposition at the North. Mr. Governeur Morris, of this State, said that "he would never concur in upholding domestic Slavery. It was a nefarious institution." * * "He would add that domestic Slavery is the most prominent feature in the aristocratic countenance of the proposed Constitution. The vassalage of the poor has ever been the favourite offspring of the aristocracy. And what is the proposed compensation to the Northern States for a sacrifice of every principle of right—of every impulse of humanity? They are to bind themselves to march their militia for the defence of the Southern States against these very slaves of whom they complain."**

Mr. Gerry refused to sign the Constitution for the reason that three-fifths of the blacks were to be represented as if they were freemen.††

In the Legislature of Maryland, Mr. Martin, one of the delegates to the convention which formed the Constitution, asked, "what peculiar circumstances should render this property (of all others the most odious in its nature) entitled to the high privilege of conferring consequence and power in the Government to its possessors, rather than *any other* property; and why should *slaves*, as property, be taken into account, rather than horses, cattle, mules, or any other species?"

Mr. Smith, in the convention of New-York, said, "he could not see any rule by which slaves were to be included in the ratio of representation—the principle of representation being that every free agent should be concerned in governing himself, it was absurd to give that power to a man who could not exercise it. Slaves have no will of their own—the very operation of it was to give privileges to those who were so wicked as to keep slaves. He knew it would be admitted that this rule of apportionment was founded on injustice; but it was the result of accommodation, which, he supposed, we should be under the necessity of admitting if we meant to be in union with the Southern States, although utterly repugnant to his feelings."

Thirdly, the Constitution forbade the discharge by the free States of fugitives from Slavery, and provided that they should be delivered upon the claim of the party to whom their service was due. By that provision the whole North was made a hunting ground for slave catchers, who may recapture their fugitive slaves wheresoever they may find them. How was it before the adoption of the Constitution? Mr. Madison, in the Virginia convention, said, "at present, if a slave elopes to any of the States where slaves are free, he becomes emancipated by their laws, for the laws of the States are *uncharitable* to one another in this respect."

General Pinckney, in the South Carolina convention, said, "we have obtained a right to recover our slaves in whatever part of America they may take refuge, which is a right we had not before. In short, considering all circumstances, we have made the best terms for the security of this species of property it was in our power to make. We would have made better if we could, but, on the whole, I do not think them bad."

Mr. Justice Story, in *Prigg* v. *Commonwealth of Pennsylvania*,* and Mr. Justice Wayne, in the same case,† mention this fact, and quote the language of Southern gentlemen; and Mr. Justice Story, in his Conflict of Laws, speaks of the "many sacrifices of opinion and feeling" involved in the adoption of the Constitution. The stipulation respecting fugitives was exceedingly obnoxious to the people of the North. It tainted with oppression their air, which might otherwise have been at this day, like that of England, too pure for slaves to breathe. It openly violated the command of scripture—"Thou shalt not deliver unto the master the servant who hath escaped from his master unto thee. He shall dwell with thee where he liketh it best; thou shalt not oppress him." Our free States afford no resting-place for the weary fugitives, who are not safe until, having crossed the boundary of our republic, they rest on British soil.

It is clear, therefore, that the Constitution having been a compromise—a bargain between the North and South, framed upon concessions and adopted after long hesitation, the North has already surrendered all that she intended; as Mr. Pinckney said, the South got all she could, and there is nothing left for comity to demand.

The ratification of the Constitution at the North was nearly defeated by concessions embodied in it—had it been supposed that further concessions were to be claimed, and on the score of comity, it would not have been ratified at all; and good faith towards our own citizens must forever forbid our courts of justice from going one jot further than the Constitution has already gone, or yielding one tittle of what still remains to us of the common law.

In addition to the arguments already advanced against the recognition of the laws of Georgia, cited by the respondent, it is well established that the principle of comity never applies to contracts or laws which offend our morals, or contravene our policy, or violate public laws, or offer a pernicious example.‡

It is unnecessary to enter into a discussion of these points to show that Slavery is violative of justice and natural right—of sound morality and settled policy. The case of Somersett was mainly argued and determined on these grounds, and without delaying the court by reading authorities, I will refer them to the opinion of Chief Justice Best, in *Forbes* v. *Cochran*,§ where that distinguished judge pronounced Slavery a wicked system, for the abolition of which every Englishman was bound to labour; to the opinion of Judge Sedgwick, in *Greenwood* v. *Curtis*,‖ and Judge Story's approving remarks thereon ¶ To the testimony of Judge Marshall, in the *case of the Antelope*,** and to the decision of Chief Justice Shaw in the *Commonwealth* v. *Aves*.††

I know well that great names may be cited to show that Slavery is not a curse, but a blessing; that it is the special gift of God to the people of the South, to be cherished with thankfulness and guarded with religious care. Among its happiest characteristics, according to its defenders, is that it supplies the want of an order of nobility, and the other appendages of an hereditary system of aristocracy. It is a system by which the black man is to work and live in poverty and ignorance, while his master is to enjoy elegant leisure, and revel in the luxuries furnished by servile labour.

Such authorities require no refutation before this court, although it would be easy to cite the testimony of slaveholders themselves—of Washington, Jefferson, Henry, Pinckney, Randolph, and many others. If there is truth in the principles of our Government, there is no truth in Slavery. If liberty be an essential right, slavery is an essential wrong, and the detention of this boy in our city, as the slave of the respondent, until the sailing of his vessel, though it were but a single week, would have a demoralizing and pernicious influence.

Mr. Blunt. Am I to understand the gentleman as saying that the detention of this boy for one week in New-York city as a slave, would have a contaminating influence?

Mr. Jay. I do say so, and if the counsel wish, I will quote authorities for the assertion.

Mr. Blunt. I only want to know the fact; I thank the gentleman for the admission.

Mr. Jay. I hope the counsel will not misunderstand me. I do not say that this boy will exercise a contaminating influence, but that his continuance here *as a slave* will have such an influence; and as the remark seems to have excited surprise, I will read a single paragraph from Thomas Jefferson, the father of democracy, on the corrupting influence of Slavery, not only upon the master himself but upon all who witness its operation.

The Court. We think it unnecessary.

Mr. Jay. I agree with your Honours that it is unnecessary to cite authority to show that the presence in our midst of a slave—a man degraded to the condition of a chattel to be bought and sold—is not only repugnant to our law and disgusting to our feelings, but injurious to that honest simplicity of character which it is our aim to encourage among our happier citizens, who, born to freedom and uncontaminated by the taint of slavery, know that it is honourable to labour, and that not ill-gotten wealth, but honest independence, confers dignity—who are taught to regard it not only as dishonest, but as mean and contemptible in the highest degree for one man to live in idleness on the unrequitted, whip-extorted labour of others.

Having thus shown that by the common law of this State, which forbids the recognition of the laws of Georgia cited by the respondent, this boy is free, unless the Constitution of the United States has given to the respondent the right to detain him, let us see what authority is given by that instrument or by the laws of Congress in conformity thereto.

By § 2, of the 4th article, "no person held to service or labour in one State under the laws thereof, escaping into another, shall in consequence of any law or regulation therein be discharged from such service or labour, but shall be delivered up *on the claim of the party to whom such service or labour shall be due.*"

By the act of February 12, 1793,†† the person to whom service is due, his agent or attorney, is authorized to seize the fugitive and take him before a magistrate, and upon proving orally or by affidavit that the party claimed is a fugitive from service, to which he is held under the laws of the State from which he fled, that the person to whom the service is due, wishes to reclaim him, and has appointed the claimant his agent or attorney for that purpose, the magistrate will grant a warrant for his removal.

All State legislation respecting fugitives was expressly decided in *Prigg*, v. *the Commonwealth of Pennsylvania*, §§ to be unconstitutional—the right to legislate on this subject being exclusive in Congress. So that whatever claim the respondent makes to this boy he must make under the Constitution and this single act—which being in derogation of human liberty, are to be construed strictly. ‖‖ He cannot claim under the provision of the Constitution, however large the interpretation which has been given it, for the reason that by his own admission, he is not the person to whom the service is due, the return alleging that it is due to Mr. Chapman.

He cannot justify the detention of the boy under the act of '83, even if he were in a position to avail himself of it—which is not the case. That act gives to the party entitled certain powers over a fugitive, upon a compliance with its requirements. The respondent has not complied with them. He did not arrest George and take him before a judge for the purpose of obtaining a certi-

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* Contained in Report No. 80, H. of Rep., 23d Congress, 3d Session, p. 20.

† Pages 35, 36.

‡ Laws of derogation of the rights of Northern men are found in Prince's Dig. of Laws of Georgia, 465, 467. Laws of N. C. 1830, ch. 30, ch. 981, 1826, ch. 21, p. 684, ch. 362. Miss. Rev. Code, p. 387, § 80, 377, § 341. Virg. Laws, 1830, ch. 39. S. C. Laws, 1820, p. 322, 1823, p. 361. 1 Martin's Dig. 678, as quoted by Mr. Loring in his argument.

§ Act of Congress, passed Feb. 28, 1803.

‖ Dec. 26, 1831.

¶ Madison Debates, 1388, 9.

** Madison's Debates, p, 1261, '2 '3 '

ficate. He secreted him on board of his vessel, and removed the vessel from the wharf. He has not sought this investigation, but he has shunned the light, and has only been brought before your Honours by the strong arm of the law.

But had he gone before a judge, under the act of '93, this return does not show the requisite proof to entitle him to a certificate.

First, He is to prove by the laws of Georgia this boy owes service or labour.

There is no averment in the return that George owes service or labour to any one, but merely that he is held to labour or service "*as the slave* of Charles Chapman." The objection is not captious or technical, but real, fundamental, and substantial. A few years since, the Legislature of New-York passed an act providing for the appointment of agents, at the expense of the State, to travel through the South, and recover free coloured citizens who had been kidnapped. George may be, for ought that appears on the return, a free citizen of New-York, who, having been kidnapped and carried to Savannah, was there held *as a slave*, without being a slave or owing service.

The claim of the respondent is in derogation of personal liberty, of natural right, and of common law. The proof must in every particular, agree with the requirement. This court has no intendments in favour of Slavery, and will only yield to the exact compact. Claim a slave in such manner as the Constitution recognizes, and he may be given up; but let us discover the slightest flaw in your demand, and we will avail ourselves of it to vindicate the honour of the State and the rights of the fugitive. The presumption here is, that the boy is free—not as in Georgia, that he is a slave. The return says that he admitted himself to be a slave. Be it so: under what circumstances was that admission made—was he free to go and come when he made it? Was it a voluntary confession, with no one by to control him? It was a confession made under duress, and altogether worthless.

But had it been a voluntary confession, a man cannot confess himself into Slavery—he cannot make a contract to become a slave which our laws will recognize, for such a contract is wanting in the first essentials to validity; and certainly the confession cannot have more weight than his contract.

Secondly, The act requires proof that the person claimed as a slave is a fugitive. Where is the evidence that he has fled from his master? How does the captain know that the master had not given him permission to leave his service? We do not want suppositions, however reasonable—inferences, however strong—we require positive proof.

Thirdly, He must show that his master wishes to reclaim him, and that he is the authorized agent or attorney of the master for that purpose. There is no evidence before the court that the master wishes to reclaim him, and if he does wish it, the respondent has no right to act for him. The right to the service is a personal right, given by positive municipal law, and a stranger cannot claim or exercise it. If the respondent is the agent or attorney of Chapman, where is the proof of his appointment? It does not appear from the return that the respondent is even acquainted with Chapman, or knows him to be the owner of the boy; but only supposes it from the boy's confession; and he has not a shadow of a claim to his service or his custody.

He points us it is true, to the laws of Georgia, which make it lawful for any one within the jurisdiction of that State, to arrest and secure a fugitive, but that law as we have seen, this court cannot recognize, and the arrest in this case was not made within the limits of Georgia, but upon the high seas—beyond its jurisdiction, and where no law of the Federal Government authorized his arrest by this respondent, being neither the owner, agent, or attorney.

If by any legerdemain the laws of Georgia had clothed this respondent with the authority of the master, even then the boy would be entitled to his freedom, for the respondent brought him here voluntarily, and the act of the agent is the act of the principal.

He did not return to Georgia, although within two days' sail of Savannah, but brought him to New-York; and if the excuse of convenience or business would justify the bringing the boy here, the same reason would suffice if the vessel were bound hence for Boston or Liverpool before her return, for his being carried as a slave wherever the respondent might wish to go.

But the respondent had no authority whatever to lay his hand upon the boy, and I respectfully submit to the court that his present claim is founded *in tort*. That as the law of nations does not recognize slaves as property; and as the Constitution, except with that restriction upon the several States, in regard "to *persons held to service* found within their borders," recognizes the common law by which a slave touching a free soil or a vessel under a free flag, becomes *so instanti* a freeman; this boy when discovered by the respondent on the high seas, was free. His chains had fallen, and from that moment no one under the Constitution and laws of the United States had a right to replace them, or to exercise any control over him unless it were his former owner, should he succeed in catching him. The respondent may have a claim upon this boy for his passage money, if he did not oblige him to work during the passage, and such reasonable claim we are willing to pay, but he had no more right to lay his hands upon him, and confine and iron him, than he has to lay his hand upon any free coloured man of our city.

There are several averments in the return disconnected from the law of this case, upon which I had intended to remark, but I have already too long claimed the attention of the court.

I trust that I have clearly shown that the common law governs in this State, to the entire exclusion of the slave laws of Georgia, whatever may be the purpose for which this court are asked to recognize them—that the respondent can only claim under the Constitution and Federal law which must be strictly interpreted, and which give him no warrant in the matter.

That his exercise of authority over the fugitive was an usurpation in the commencement, and that its continuance in our port was a violation of personal right, and an offence against the dignity of the State—and that the boy now before the court is entitled to his immediate discharge.

From the Liberator.

THE RANSOM.

LETTER TO FREDERICK DOUGLASS, WITH HIS REPLY.

DONCASTER, Dec. 12, 1846.

DEAR FREDERICK: This is the first letter of advice I ever wrote to you—it is the last. I like to bear the responsibility of my own existence. I like to see others bear theirs. I say what I am about to say, because I think it is my right and duty to say it; at the same time, not wishing to interfere with your right to follow my advice, or not, as you shall see fit. That certificate of your freedom, that *bill of sale* of your body and soul, from that *villain*, Auld, who dared to claim you as a chattel, and set a price on you as such, and to demand and take a price for you as such, I wish you would not touch it. I cannot bear to think of you as being a party to such a transaction, even by silence. If *others* will take that paper, and keep it as an evidence of your freedom, you cannot prevent them; but I wish you would see it to be your duty, publicly to disown the deed, and never to recognize that *hateful bill!*—nor to refer to it, as of any authority to establish the fact that you are a *freeman*, and not a *slave*—a *man*, and not a *chattel*.

The moment you entered a non-slave State, your position ceased to be *Frederick Douglass*, versus *Thomas Auld*, and became *Frederick Douglass*, versus the *United States*. From that hour, you became the antagonist of that Republic.

As a nation, that confederacy, professing to be based upon the principle, that God made you free, and gave you an inalienable right to liberty, claims a right of property in your body and soul—to turn you into a chattel, a slave, again, at any moment. That claim you denied; the authority and power of the whole nation you spurned and defied, when, by running away, you spurned that miserable wretch, who held you as a slave. It was no longer a contest between you and that praying, psalm-singing slave-breeder, but a struggle between you and 17,000,000 of liberty-loving Republicans. By their laws and Constitution, you are not a *freeman*, but a *slave*; you are not a *man*, but a *chattel*. You planted your foot upon their laws and Constitution, and asserted your freedom and your manhood. You arraigned your antagonist—the slave-breeding Republic—before the tribunal of mankind, and of God. You have stated your case, and plead your cause, as none other could state and plead it. Your position, as the slave of that Republic, as the marketable commodity, the dehumanized, outraged *man* of a powerful nation, whose claim and power over you, you have dared to despise, invests you with influence among all to whom your appeal is made, and gathers around you their deep-felt, absorbing, and efficient sympathy. Your appeal to mankind is not against the grovelling thief, Thomas Auld, but against the more daring, more impudent and potent thief—the Republic of the United States of America. You will lose the advantages of this truly manly, and, to my view, sublime position; you will be shorn of your strength—you will sink in your own estimation, if you accept that detestable certificate of your freedom, that blasphemous forgery, that accursed bill of sale of your body and soul; or, even by silence, acknowledge its validity. So I think. I cannot think of the transaction without vexation. I would see you free—you *are* free—you always *were* free, and the man is a villain who claims you as a slave, and should be treated as such; and the nation is a blasphemous hypocrite, that claims power over you as a chattel. I would see your right to freedom, and to a standing on the platform of humanity, openly acknowledged by every human being—not on the testimony of a bit of paper, signed and sealed by an acknowledged thief, but by the declaration of a penitent nation, prostrate at your feet, in tears, suing to you and to God for forgiveness, for the outrages committed against God and man, in your person.

The slave-breeding nation has dared to claim you, and 3,000,000 of your-fellow men, as chattels—slaves—to be bought and sold; and has pledged all its power to crush you down, and to keep you from rising from ignorance to knowledge—from degradation to respectability—from misery to happiness—from slavery to freedom—from a *chattel* to a *man*. As an advocate for yourself, and your 3,000,000 brethren, you have joined issue with it—and, in the name of God and humanity, you will conquer! The nation must and shall be humbled before its victims,—not by a blasphemous bill of sale, alias certificate of freedom, for which £150 are paid, but by renouncing its claim, blotting out its slavery-sustaining Constitution, acknowledge itself conquered, and seek forgiveness of the victims of its injustice and tyranny. The plea, that this is the same as a ransom paid for a captive of some Algerine pirate, or Bedouin Arab, is naught. You have already, by your own energy, escaped the grasp of the pirate Auld. He has no more power over you. The spell of his influence over you is forever broken. Why go to him? Why ask the sacrilegious villain to set a price upon your body and soul? Why give him his price? The mean, brutal slaveholder—daring to price your freedom, your soul, in dollars and cents, and with cool, consummate impudence, and villainy unsurpassed, saying, "I'll be satisfied with $750—I'll give up my right of property in your person, and acknowledge you to be a freeman, and not a slave,—a man, and not a *beast*—for £150.' "Satisfied," forsooth! You cancelled his villainous claims, when you turned your back upon him and walked away. But the nation claims you as a slave. It does! Let it dare to assert that claim, and attempt your re-enslavement? It is worth running some risk, for the sake of the conflict, and the certain result.

Your wife and children are there, it is true, and you must return to them; but the greater will be your power to grapple with the monster; the shorter and more glorious will be the conflict; the more sure and complete the victory, if you go as the antagonist of a nation that claims you as a slave, as a chattel, a man turned into an article of merchandise. You would be armed with an irresistible power, when, as a self-emancipated captive, you arraigned that piratical Republic before the world. You would be sheltered and sustained by the sympathies of millions. The advantages of your present position should not be sacrificed to a desire for greater security.

But I will go no further. You will think that what I have said has more of indignation than of reason in it. It may be so. Feeling is often a safer and a wiser guide than logic. Of all guilty men, the American slaveholder is the most guilty, and the meanest, the most impudent, most despicable, and most inexcusable in his guilt; except, it may be, those who, in the non-slave States, and in Scotland and England, stand sponsors for his social respectability and personal Christianity, and who thus associate our Redeemer in loving fellowship with men who are the living embodiment of the sum of all villainy.

Before concluding, I wish to add, that, in what I have said, I would not arraign the motives of those who have, as they believe, sought to befriend you in this matter. I believe Anna Richardson, and all who have taken part in this transaction, have been actuated by the purest motives of kindness to you and your family, and by a desire, through the purchase of your freedom, to benefit the American slaves. But they have erred in judgment, as it appears to me. Forgive this, if it needs forgiveness. I delight to see you loved and honoured by all, and to see you made an instrument, by the God of the oppressed, of humbling in the dust, that gigantic liar and hypocrite, the American Republic, that stands with the Bible and Declaration of Independence in its hands, and its heel planted on the necks of 3,000,000 of slaves.

Thine sincerely,

H. C. WRIGHT.

FREDERICK DOUGLASS'S REPLY.

22 ST. ANN'S SQUARE, Manchester, December, 22d, 1846.

HENRY C. WRIGHT—DEAR FRIEND:—Your letter of the 12th December reached me at this place, yesterday. Please accept my heartfelt thanks for it. I am sorry that you deemed it necessary to assure me, that it would be the last letter of advice you would ever write me. It looked as if you were about to cast me off forever! I do not, however, think you meant to convey any such meaning; and if you did, I am sure you will see cause to change your mind, and to receive me again into the fold of those, whom it should ever be your pleasure to advise and instruct.

The subject of your letter is one of deep importance, and upon which, I have thought and felt much; and, being the party of all others most deeply concerned, it is natural to suppose I have an opinion, and ought to be able to give it on all fitting occasions. I deem this a fitting occasion, and shall act accordingly.

You have given me your opinion: I am glad you have done so. You have given it to me direct, in your own emphatic way. You never speak insipidly, smoothly, or mincingly; you have strictly adhered to your custom, in the letter before me. I now take great pleasure in giving you my opinion, as plainly and unreservedly as you have given yours, and I trust with equal good feeling and purity of motive. I take it, that nearly all that can be said against my position is contained in your letter; for if any man in the wide world would be likely to find valid objections to such a transaction as the one under consideration, I regard you as that man. I must, however, tell you, that I have read your letter over and over again, and I have sought in vain to find anything like what I can regard a valid reason *against the purchase of my body, or against my receiving the manumission papers, if they are ever presented to me.*

Let me, in the first place, state the facts and circumstances of the transaction which you so strongly condemn. It is your right to do so, and God forbid that I should ever cherish the slightest desire to restrain you in the exercise of that right. I say to you at once, and in all the fulness of sincerity, speak out; speak freely; keep nothing back; let me know your whole mind.—"Hew to the line, though the chips fly in my face." Tell me, and tell me plainly, when you think I am deviating from the strict line of duty and principle; and when I become unwilling to hear, I shall have attained a character which I now despise, and from which I would hope to be preserved. But to the facts.

I am in England, my family are in the United States. My sphere of usefulness is in the United States; my public and domestic duties are there; and there it seems my duty to go. But I am *legally* the property of Thomas Auld, and if I go to the United States, (no matter to what part, for there is no City of Refuge there, no spot sacred to freedom there,) Thomas Auld, *aided by the American Government*, can seize, bind, and fetter, and drag me from my family, feed his cruel revenge upon me, and doom me to unending slavery. In view of this simple statement of facts, a few friends, desirous of seeing me released from the terrible liability, and to relieve my wife and children from the painful trepidation, consequent upon the liability, and to place me on an equal footing of safety with all other Anti-Slavery lecturers in the United States, and to enhance my usefulness by enlarging the field of my labours in the United States, have nobly and generously paid Hugh Auld, the agent of Thomas Auld, £150—in consideration of which, Hugh Auld, (acting as his agent,) and the Government of the United States, agree, that I shall be free from all further legal liability.

These, dear friend, are the facts of the whole transaction. The principle here acted on by my friends, and that upon which I shall act in receiving the manumission papers, I deem quite defensible.

First, *as to those who acted as my friends, and their actions.* The actuating motive was, to secure me from a liability full of horrible forebodings to myself and family. With this object, I will do you the justice to say, I believe you fully unite, although some parts of your letter would seem to justify a different belief.

Then, as to the measure adopted to secure this result. Does it violate a fundamental principle, or does it not? This is the question, and to my mind the only question of importance, involved in the discussion. I believe that, on our part, no just or holy principle has been violated.

Before entering upon the argument in support of this view, I will take the liberty (and I know you will pardon it) to say, I think you should have pointed out some principle violated in the transaction, before you proceeded to exhort me to repentance. You have given me any amount of indignation against "Auld" and the United States, in all which I cordially unite, and felt refreshed by reading; but it has no bearing whatever upon the conduct of myself, or friends, in the matter under consideration. It does not prove that I have done wrong, nor does it demonstrate what is right, or the proper course to be pursued. Now that the matter has reached its present point, before entering upon the argument, let me say one other word; it is this—I do not think you have acted quite consistently with your character for promptness, in delaying your advice till the transaction was completed. You knew of the movement at its conception, and have known it through its progress, and have never to my knowledge, uttered one syllable against it, in conversation or letter, till now that the deed is done. I regret this, not because I think your earlier advice would have altered the result, but because it would have left me more free than I now can be, since the thing is done. Of course, you will not think hard of my alluding to this circumstance. Now, then, to the main question.

The principle which you appear to regard as violated by the transaction in question, may be stated as follows:—*Every man has a natural and inalienable right to himself.* The inference from this is, "*that man cannot hold property in man*"—*and as man cannot hold property in man, neither can Hugh Auld, nor the United States have any right of property in me—and having no right of property in me, they have no right to sell me—and, having no right to sell me, no one has a right to buy me.* I think I have now stated the principle, and the inference from the principle, distinctly and fairly. Now, the question upon which the whole controversy turns is, simply this; does the transaction, which you condemn, really violate this principle? I own that, to a superficial observer, it would seem to do so. But I think I am prepared to show, that, so far from being a violation of that principle, it is truly a noble vindication of it. Before going further, let me state here, briefly, what sort of a purchase would have been a violation of this principle, which, in common with yourself, I reverence, and am anxious to preserve inviolate.

1st. It would have been a violation of that principle, had those who purchased me done so, *to make me a slave, instead of a freeman.* And,

2dly. It would have been a violation of that principle, had those who purchased me done so with a view to compensate the slaveholder, for what he and they regarded as his rightful property.

In neither of these ways was my purchase effected. My liberation was, in their estimation, of more value than £150; the happiness and repose of my family were, in their judgment, more than paltry gold. The £150 was paid to the remorseless plunderer, not because he had any just claim to it, but to induce him to give up his legal claim to something which they deemed of more value than money. It was not to compensate the slaveholder, but to release me from his power; not to establish my *natural right* to freedom, but to release me from all legal liabilities to Slavery. And all this, you and I, and the slaveholders, and all who know anything of the transaction, very well understand. The very letter to Hugh Auld, proposing terms of purchase, informed him that those who gave, *denied his right to it.* The error of those, who condemn this transaction, consists in their confounding the crime of buying men *into Slavery*, with the meritorious act of buying men out of Slavery, and the purchase of legal freedom, with abstract right and natural freedom. They say, "If you buy, you recognize the right to sell. If you receive, you recognize the right of the giver to give." And this has a show of truth, as well as of logic. But a few plain cases will show its entire fallacy.

There is now, in this country, a heavy duty on corn. The Government of this country has imposed it; and though I regard it a most unjust and wicked imposition, no man of common sense will charge me with endorsing or recognizing the right of this Government to impose this duty, simply because, to prevent myself and family from starving, I buy and eat this corn.

Take another case:—I have had dealings with a man. I have owed him one hundred dollars, and have paid it; I have lost the receipt. He comes upon me the second time for the money. I know, and he knows, he has no right to it; but he is a villain, and has me in his power. The law is with him, and against me. I must pay or be dragged to jail. I choose to pay the bill a second time. To say I sanctioned his right to rob me, because I preferred to pay rather than go to jail, is to utter an absurdity, to which no sane man would give heed. And yet the principle of action, in each of these cases, is the same. The man might indeed say, the claim is unjust—and declare, I will rot in jail, before I will pay it. But this would not, certainly, be demanded by any principle of truth, justice, or humanity; and however much we might be disposed to respect his daring, but little deference could be paid to his wisdom. The fact is, we act upon this principle every day of our lives, and we have an undoubted right to do so. When I came to this country from the United States, I came in the *second* cabin. And why? Not because my natural right to come in the *first* cabin was not as good as that of any other man, but because a wicked and cruel prejudice decided, that the second cabin was the place for me. By coming over in the second, did I sanction or justify this wicked proscription? Not at all. It was the best I could do. I acted from necessity.

One other case, and I have done with this view of the subject. I think you will agree with me, that the case I am now about to put is pertinent, though you may not readily pardon me for making yourself the agent of my illustration. The case respects the passport system on the Continent of Europe. That system you utterly condemn. You look upon it as an unjust and wicked interference, a bold and infamous violation of the *natural* and *sacred* right of locomotion. You hold, (and so do I,) that the image of our common God ought to be a passport all over the habitable world. But bloody and tyrannical Governments have ordained otherwise; they usurp authority over you, and decide for you, on what conditions you shall travel. They say, you shall have a passport, or you shall be put in prison. Now, the question is, have they a right to prescribe any such terms? and do you, by complying with these terms, sanction their interference? I think you will answer no; submission to injustice, and sanction of injustice, are different things; and he is a poor reasoner who confounds the two, and makes them one and the same thing. Now, then, for the parallel, and the application of the passport system to my own case.

I wish to go to the United States. I have a natural right to go there, and be free. My natural right is as good as that of Hugh Auld, or James K. Polk; but that plundering Government says, I shall not return to the United States in safety—it says, I must allow Hugh Auld to rob me, or my friends, of £150, or be hurled into the infernal jaws of Slavery. I must have a "bit of paper, signed and sealed," or my liberty must be taken from me, and I must be torn from my family and friends. The Government of Austria said to you, "Dare to come upon my soil without a passport, declaring you to be an American citizen, (which you say you are not,) you shall at once be arrested, and thrown into prison." What said you to that Government? Did you say that the threat was a villainous one, and an infamous invasion of your right of locomotion? Did you say, "I will come upon your soil; I will go where I please! I dare and defy your Government!" Did you say, "I will spurn your passports; I would not stain my hand, and degrade myself, by touching your miserable parchment. You have no right to give it, and I have no right to take it. I trample your laws, and will put your constitutions under my feet! I will not recognize them!" Was this your course? No! dear friend, it was not. Your practice was wiser than your theory. You took the passport, submitted to be examined while travelling, and availed yourself of all the advantages of your "passport"—or, in other words, escaped all the evils which you ought to have done without it, and would have done, but for the tyrannical usurpation in Europe.

I will not dwell longer upon this view of the subject; and I dismiss it, feeling quite satisfied of the entire correctness of the reasoning, and the principle attempted to be maintained. As to the expediency of the measures, different opinions may well prevail; but in regard to the principle, I feel it difficult to conceive of two opinions. I am free to say, that, had I possessed one honndred and fifty pounds, I would have seen Hugh Auld *kicking*, before I would have given it to him. I would have waited till the emergency came, and only given up the money when nothing else would do. But my friends thought it best to provide against the contingency; they acted on their own responsibility, and I am not disturbed about the result. But, having acted on a true principle, I *do not feel free to disavow their proceedings.*

In conclusion, let me say, I anticipate no such change in my position as you predict. I shall be Frederick Douglass still, and once a slave still. I shall neither be made to forget nor cease to feel the wrongs of my enslaved fellow-countrymen. My knowledge of Slavery will be the same, and my hatred of it will be the same. By the way, I have never made my own person and suffering the theme of public discourse, but have always based my appeal upon the wrongs of the three millions now in chains; and these shall still be the burden of my speeches. You intimate that I may reject the papers, and allow them to remain in the hands of those friends who have effected the purchase, and thus avail myself of the security afforded by them, without sharing any part of the responsibility of the transaction. My objection to this is one of honour. I do not think it would be very honourable on my part, to remain silent during the whole transaction, and giving it more than my silent approval; and then, when the thing is completed, and I am safe, attempt to play the *hero*, by throwing off all responsibility in the matter. It might be said, and said with great propriety, "Mr. Douglass, your indignation is very good, and has but one fault, and that is, *it comes too late!*" It would be a show of bravery when the danger is over. From every view I have been able to take of the subject, I am persuaded to receive the papers, if presented,—not, however, as a proof of my right to be free, for *that is self-evident*, but as a proof that my friends have been legally robbed of £150, in order to secure that which is the birthright of every man. And I will hold up those papers before the world in proof of the plundering character of the American Government. It shall be the brand of infamy, stamping the nation, in whose name the deed was done, as a great aggregation of hypocrites, thieves, and liars—and their condemnation is just. They declare that all men are created equal, and have a natural and inalienable right to liberty, while they rob me of £150, as a condition of my enjoying this natural and inalienable right. It will be their condemnation, in their own hand-writing, and may be held up to the world as a means of humbling that haughty republic into repentance.

I agree with you, that the contest which I have to wage is against the Government of the United States. But the representative of that Government is the slaveholder, *Thomas Auld.* He is commander-in-chief of the army and navy. The whole civil and naval force of the nation are at his disposal. He may command all these to his assistance, and bring them all to bear upon me, until I am made entirely subject to his will, or submit to be robbed myself, or allow my friends to be robbed, of seven hundred and fifty dollars. And rather than be subject to his will, I have submitted to be robbed, or allowed my friends to be robbed, of the seven hundred and fifty dollars.

Sincerely yours,

FREDERICK DOUGLASS.

THE VOICE OF NEW-YORK.

The following are the resolutions introduced by Mr. Young, and adopted on Thursday by the Senate of this State, 23 to 6:

"Resolved, That, as war now exists between the United States and Mexico, it is the imperative duty of every citizen of this country to sustain its Government in all proper measures for the prosecution of that war, in such a manner as our national honour and interests demand, until it shall be terminated by an honourable peace.

"Resolved, That no peace with Mexico can be regarded as honourable to the United States, which shall not secure from that Republic full indemnity for the aggressions which it has committed upon the rights of this country and its citizens.

"Resolved, that if any territory is hereafter acquired by the United States, or annexed thereto, the act by which such territory is acquired or annexed, whatever such act may be, should contain an unalterable, fundamental article or provision whereby Slavery or involuntary servitude, except as a punishment for crime, shall be forever excluded from the territory acquired or annexed.

"Resolved, that the Senators in Congress from this State, be instructed, and that the Representatives in Congress from this State, be requested to use their best efforts to carry into effect the views expressed in the foregoing resolutions.

"Resolved, That the President of the Senate, and the Speaker of the Assembly, be requested to transmit a copy of the foregoing resolutions to each of the said Senators and Representatives."

WELL DONE, OHIO!

The Ohio House of Representatives have passed by a vote of 43 to 12 the following Resolutions. This is doing more than any State Legislature has before done:

Resolved, By the General Assembly of the State of Ohio, that the Senators and Representatives from this State in the Congress of the United States be and they are hereby requested to procure the passage of measures in the National Legislature, providing for *the exclusion of Slavery from the territory of Oregon, and also from any other territory that now is, or may hereafter be annexed to the United States.*

Resolved, That the Governor be requested to transmit to each of the Senators and Representatives from this State in the Congress of the United States, a copy of the above resolution to be by them laid before their respective Houses.

The 2d anniversary of the Massachusetts Society for the Abolition of Capital Punishment, was held in Boston last week. Hon. Robt. Rantoul, jr. presided. The society, was addressed by Rev. Caleb Stetson, of Medford, Rev. Mr. Peabody, of Portsmouth, W. Phillips, Esq. &c. &c. in favour of abolition, and a Mr. Dole and Rev. E. T. Taylor, in opposition.

Communications.

Letter from West Walworth, Wayne County.

To the Editor of the Standard:

JANUARY 20th, 1847.

A three days' meeting was held at this place by the friends, Joseph C. Hathaway and Charles Lenox Remond, on the 11th, 12th, and 13th of this month. As the proceedings of this meeting have been variously misrepresented, and many false reports concerning it, have gone forth into the world, I, as one, consider it my duty to give you the true statements concerning it; being myself present through the several sittings. On account of the extreme inclemency of the weather, and the roughness of the travelling, few attended the first day; consequently little or nothing was done worth observing. In the evening a request was made for a free discussion, which was granted by our friends. A president and chairman were appointed to preside over the meeting; also a committee of three to conclude upon and present a question for discussion, which was this: Resolved, that it would be a benefit to the American people, as a majority, to dissolve the Union; to which Mr. Remond arose and requested an amendment, which was to have it more definite in regard to Slavery, whether it would benefit the slaves, and slaveholders themselves, by a dissolution of the Union; which was refused. The time for each speaker was limited to twenty minutes, when Remond again objected, for the reason that, within the space of twenty minutes they could not give justice to the subject; and, also, that it was altogether out of the usual way of speaking; which was again refused, and he was forced, therefore, to submit. Mr. Hathaway and Remond assumed the affirmative, and their principal opponents were Elder Maine, of the church, (it being a Close Communion Baptist Church,) and also, a Mr. Nathan Palmer, an influential citizen of West Walworth. These two were their only opponents that evening.

After the negative had had everything arranged to their own wishes, they finally commenced the discussion, which was opened on the affirmative, by Charles Lenox Remond. He gave us a very able and interesting speech, on the necessity of a dissolution of the Union, and the benefits arising therefrom. He was replied to by Elder Maine, on the negative. He held forth the argument, that by dissolving the Union, nothing but a scene of degradation and misery would ensue; that our immense colleges, our seminaries of learning, and religious institutions, whose lofty spires point to the blue ethereal above, were all to be destroyed by this unrighteous act; that our now proud and happy land, where peace and plenty abound, where our nation's motto, excelsior, which, when translated, is higher and higher, was to become one grand scene of ruin. He even brought up the privations we were to undergo of those luxuries of the South, such as tea, sugar, molasses, rice, spices, indigo, and sweet potatoes—that we could no longer have the enjoyment of these. It was in this manner that he occupied his twenty minutes. Next Mr. Hathaway arose, and employed his time in advancing such arguments, and in such a manner, as did honour to himself and community. Elder Maine again arose to speak. He spoke in behalf of the churches of the Baptist denomination, both Free Will and Close Communion, that they were connected in no way with Slavery, that no communication was held between them and the Southern churches whatsoever. And also, that no fellowship was held with those that were slaveholders or pro-slavery, that he *himself* was no pro-slavery man, but would do everything that had in the least a tendency to emancipate the poor, downtrodden slave. Mr. Remond again occupied the floor, with able and worthy remarks, until the expiration of his twenty minutes. Mr. Palmer (or the learned lawyer, as he is termed) now assumed the floor, in an extreme state of agitation, which had been occasioned in the first of the evening, by Mr. Remond's wishing to have amended, what he and the rest of the committee saw fit to arrange, in regard to the question. For some length of time, nothing came from his lips but blackguardism and slander towards Mr. Remond. It was with some degree of exertion that he was enabled to speak, his nerves were so confused. After his excitement had somewhat abated, he endeavoured to show the sympathy and feeling he entertained towards the slave; calling upon high heaven as a proof of the sincerity of his feelings. After this, during the course of the meetings, he was heard to speak in this wise, while conversing with a friend: I would n't sit by the stinking niggers, any how. By the common consent of all, the remainder of the debate was deferred until the next sitting. Mr. Palmer made a request that the defer-ment should be until the next evening, and in the afternoon they might talk upon such subjects as they saw fit; saying that he and his friend Maine, were labouring men, not those lazy vagabonds of the South, that had been spoken of during the evening. A reasonable excuse might be given for the non-attendance of Elder Maine, for he is engaged in a school of this village. Therefore the subject was left until the next evening for further consultation.

The next day, at one o'clock, we again assembled, to hear and be benefited by the worthy remarks of our friends. Mr. Hathaway arose, and made a long and worthy speech, in relation to the fellowship, and brotherhood, that existed between the churches of the North and South; that all Baptist churches were pro-slavery; that the people, and even the ministers, who stood in those sacred desks, were pro-slavery; and slaveholders. That there were those of the South, who were doing everything in their power to fetter those chains still tighter and tighter; that Baptist held Baptist in abject slavery; that they preached in the sacred desks with all the humility and meekness of a Christian; make long prayers, ask their blessings, read their Bibles, and then go forth to their wicked and unchristian-like task, of scourging, stealing, and killing men, robbing cradles, making children orphans, wives widows, and husbands widowers; that after committing all these unmerciful acts, they came to the North, are admitted in their houses, their churches, their pulpits, their communion tables, and fellowshipped as Christian. It was by sanctioning these that the North become slaveholders, man-stealers, and cradle-robbers; and that the church in which he was then speaking, fellowshipped all this. After many more long and interesting remarks, he left the floor, and gave room to those who might wish to speak.

An aged deacon of that church (a pretty good old Abolitionist) arose, and stated that all that Mr. Hathaway had said in relation to the church was the truth, and that the truth had not yet all been told, but that he was a little afraid lest it should so offend the members of the church (there being some disunity in opening the house) that they would not open the house again, and hoped he would be a little guarded in future, in speaking of the church. Again adjourned until evening; had quite a large gathering; the report of the discussion becoming more widely circulated. Mr. Palmer and Maine again made their appearance. Mr. Remond opened the debate with remarks more energetic and able, if possible, than the preceding evening. He spoke with such persevering energy and deliberate calmness, as to command the attention of all present. He was replied to on the negative, by Elder Maine. The news had already reached the ears of Maine, of the manner in which Mr. Hathaway had spoken in the afternoon. He spoke of the wrongs and injury that Mr. Hathaway had tried to inflict upon them, and the demolition he had undertaken to perform. That he was pained with the thought, that their church was to be scattered to the four winds of the earth. He continued to speak for some length of time upon the wrongs that had been thrown upon them, and finally concluded by making a few remarks upon a dissolution of the Union.

Mr. Hathaway arose in reply. He assured him that he had said nothing but what he could prove to be good substantial truths, any time he wished. And as regarded their church being destroyed, he assured him if their church was founded upon the immutable rock of ages, there was no fear of its being demolished. Nothing more occurred during the evening worthy of notice. The hour came for the debate to be drawn to close; when it was proposed by the negative, that the conclusion of the debate be deferred until the next evening; which was an unjust request, but was finally agreed upon; if there was any time after the discussion was closed, Elder Maine and Mr. Hathaway were to have the time in clearing up the subject in relation to the pro-slaveryness of the Baptist churches; with this conclusion they adjourned until the next evening. Thinking there would be little or no time in the evening to discuss this subject, Elder Maine dismissed his school in the afternoon, and attended the meeting. Mr. Hathaway spoke first in regard to this subject. He endeavoured to show wherein the Baptist Church was pro-slavery, and that it was not because the Baptist Church alone was pro-slavery, that he had so much to say particularly, for the Presbyterians, Methodists, and many others were thus connected; but that it was because he himself, had thrown out the insinuation that the Baptist Church was in no way connected with Slavery. He then proceeded to advance many sound arguments. Some of the proofs which he read from books, were of the Baptist denomination's own writings.

After Mr. Hathaway had taken his seat, Elder Maine arose to substantiate the fact, that the Baptist denomination was Anti-Slavery. He read from his newspapers many extracts to prove that they held no fellowship at the present time with the South; that no church north of Mason and Dixon's line fellowshipped those South. After he had advanced all the evidence that he had to make his assertions true, he endeavoured to show the light in which he viewed Slavery. He reasoned thus: I have ever been an Abolitionist; I have ever said open the doors, and let them come in; I have been no politician, voted neither way; I have talked and laboured in behalf of the slave; but now and forever, I relinquish all claims to the name of Abolitionist; never again shall I consent to open these doors, but shall exert my utmost skill to close them against the Abolitionists, unless I know what they have to say before they enter. Never again do I wish to hear the name Abolitionist. I rather you would call me a demon, from the dark Tartarean climes of *Hell*, than an Abolitionist. And these men, who go about the country, preaching up this hellish doctrine of dissolving the Union, and trying to break down churches, and living upon the people, getting their money—these, I say, are of the lowest class of God's creation. It was in this manner he continued to speak, calling them all names, and talking in no way as become a Christian; and more especially one on whom devolves the responsibility of a minister—one who should set before his people such precepts and examples, as one in his standing should. It was in this manner that he did honour to his name. Mr. Hathaway again made a few brief remarks in reply, which was done in a calm and composed state of mind, and then closed. In the evening, we had an increased audience. A request was made that one speech be had from each side of the question; and then take a vote of the house, that they might then have time to speak on some other subject. But did they do it? No. The negative had had their own way so far, and they still insisted on carrying it to the end; they intended to have the whole time occupied in the discussion, if possible, and not give a chance for any other remarks to be made.

When our friends came here, they intended holding a convention; but had granted leave in the forepart of the meeting for a free discussion, and consequently, the negative had insisted upon carrying the day throughout. Mr. Remond arose and said, I never have been a slave, and never expect to be, neither can you make me one. I shall not be compelled to speak on the subject this evening. A vote was taken of the house of what manner of procedure should be adopted for the present evening. It was carried by a majority of seven to have the debate proceed as it had formerly done. The debate finally commenced. Mr. Hathaway spoke several times to the subject in an excellent manner. Elder Maine spoke but little on the subject. Mr. Remond stood to his word, that he would not be compelled to speak that evening. The learned lawyer spoke several times during the debate. One speaker continued to reply to the other, until a late hour, when a final decision was called for by both parties. Old and young, male and female, voted, and it was carried by quite a large majority in the negative.

Mr. Hathaway then arose and addressed the audience in a handsome, calm and deliberate manner. His words were deep and affecting; long will those words resound in the ears of the citizens of West Walworth; too deep were the impressions thus made to be soon erased from our remembrance by the devastating hand of time. Woe, I say, be unto the citizens of West Walworth. How long will they continue to remain in their lethargetic sleep; when will they become awake to the cause of suffering humanity; when will all come to the great standard of truth, that all are created equal, that God has endowed us with certain inalienable rights, that among these are life, liberty, and the pursuit of happiness? Let us remember that at this period of our existence, when it is said that knowledge nearly keeps pace with time, that three millions of our race are now in abject Slavery.—Remember, that while you are thus throwing curses upon those who are pleading for the rights, and liberty of these, that you are also cursing your God. Women, remember that while you are talking so light of Slavery, and are doing everything in your power to hinder the progress of emancipation, remember I say, thy sister now in bondage; see her scourged and galling back; hear her cries and petitions to heaven for relief; if she could but embrace the icy arms of death, it would be all she would ask. I say if you have a heart that throbs in your bosom, it can but be melted with pity, when you hear of the wrongs that are inflicted on your sex. For instance, take it home; suppose they should come in your house, and take from you a near companion, or from your arms your sleeping infant, what say you. would you cry no dissolution? no fellowship with anti-slavery lecturers? I think then the case to you would be far different. But I trust these things are not long to exist, as the glorious car of liberty continues to move on in her majestic strife, she will soon gain that haven of rest, when Slavery will sleep her never-waking sleep.

E. H.

The Anti-Slavery Standard.

NEW-YORK, THURSDAY, FEBRUARY 4, 1847.

The National Era.

We have been favoured in advance of its publication with some extracts from the Fifteenth Annual Report of the Massachusetts Society, written by Mr. Quincy, and presented at its anniversary, last week. The following passage, which is the conclusion of the article on the South, is well-timed, and we trust will help Abolitionists to the conclusion that it is no part of their mission to assist in sustaining a newspaper devoted to the interests of the Liberty party, and conducted by men who have become distinguished among their fellows as inimical to the Anti-Slavery cause, as we understand it. We certainly have no objection to a Liberty party paper in Washington, and to its being supported by the members of that party as handsomely as they please. We do not doubt even that it may do some good, from the fact of its being established there, and provoking discussion upon the subject of Slavery. But that those who are looking to the triumphant assertion by the Northern people of the doctrine of "NO UNION WITH SLAVEHOLDERS," as the only remedy for the giant evils of Slavery, and those which are a consequence from it, should waste their energies upon so feeble an instrumentality as a mere party paper, though it be in Washington, seems to us perfectly absurd. The fact that the Era is a paper of that party, is reason enough why an earnest and hearty Abolitionist should not give it his countenance. If it were possible to convince the South that the only anti-sl

trust that everybody in the State, unless like ourselves, they are a good piece of a continent distant from them, will go and help to bring about a result such as shall stir up their neighbours to similar efforts. These Fairs are a grand invention to make the "outside barbarians," pay for labours in a cause which they dare not approach in any other way.

We are requested to call attention to the change of date in the Waterloo notice, from the 25th to the 25th and 26th.

RESPONSIBILITY OF A SLAVE—TRIAL FOR MURDER.—A slave named Richard was recently tried for the murder of another—a woman—and acquitted on the ground that the blows which caused death were given by order of the mistress. The court very properly decided that whatever unlawful act a slave may commit in the presence and by command, of its owner, that the owner and not his instrument is to be held accountable. A slave should no more be held accountable to the law for crime in such cases than the knife or hatchet with which a murder may be committed. We are glad to see this doctrine established. The next step is to decide that a slave committing crime under any circumstances, is no more subject to legal trial than a horse which kicks a man's brains out, or an ox that gores one to death. It is no more than even handed justice to absolve from legal responsibility him who is held by law as a chattel.

TO CORRESPONDENTS.—We must beg them to be patient. All the communications, both foreign and domestic, shall appear as soon as possible. An unusual press of interesting topics has been crowding in upon us of late.

From our Boston Correspondent.

NO XIII.

Massachusetts Annual Meeting.—One of Boston Lions.—Philosophy of the same.—Meetings, when held.—Faneuil Hall proper place for Anti-Slavery Meetings.—Diminution of Disturbances.—Day of Mobs gone by.—Distinction between a Mob and a Riot.—No Session on last evening, and why.—City Ordinance for the Encouragement of Mobs.—Practically a dead letter.—Character of the Meeting.—The "fleas of the Convention."—Anti-Slavery Meeting in Miller Chappel.—Attendance of Volunteers.—Ornithology and Patriotism.—Boyish character of the Volunteers.—Desertions.—The Massachusetts Regiment full—of Officers.—Col. Cushing, Lieutenant Col. Wright, and Major Abbott.—Righteousness and Peace meet together in Faneuil Hall.—&c. &c. &c.

BOSTON, Jan. 30, 1847.

The annual meeting of the Massachusetts Anti-Slavery Society vindicated its character as one of the most attractive of Boston meetings, this year, as well as in former ones. Our meetings have been for some years recognized as among the Boston lions. Even our debates, on points which would seem to be of the least general interest, are thronged with attentive listeners, who seem to devour all that is said with the appetite of starvation. I have sometimes been inclined to wonder at this, as I am morally certain that, very often, the miscellaneous audience we get together cannot understand what we are driving at. I can only account for it on the hypothesis that the very driest and dullest talk they hear in an Anti-Slavery meeting is so much better than the best that they ever hear at their political and religious meetings, that it is to them as bread to the hungry.

I shall give you no account of the proceedings, as you will no doubt have them in *extenso* very soon. The first and last day's sessions were held at Faneuil Hall, the only place in the city where an Anti-Slavery meeting should be held, and the only one capable of containing the audience we gather together. The intermediate day the meeting was held in the Melodeon. Faneuil Hall, having been engaged, before our application for it, to a *Military Convention!* Our sessions went off with less disturbance than on any former year that I remember. On the first evening, at Faneuil Hall, there was a very little disapprobation expressed at some of the sayings and doings, chiefly by our gallant volunteers, who were there in considerable force, but nothing to prevent everything from being done and heard in due order. On the second evening, in the Melodeon, there was also a trifling disturbance in the galleries, but nothing to speak of.

It is inevitable in a large city, that a meeting which has interest enough to assemble some thousands of persons, and meets for a purpose which the voice and will of the brotherhood has "*not* agreed to allow and protect," according to the Rev. Hubbard Winslow's famous definition of civil liberty, must of necessity contain elements which will develope themselves in audible demonstratiops of disapprobation. And if it be not carried to the extent of preventing anything being heard at all, it is of no importance. But the day is gone by when there is the smallest possibility of a mob, properly so called. Indeed, we never have had but one Anti-Slavery *mob* in Boston, and that was the Garrison mob in 1835. We have had *riots*, or disturbances which interfered more or less with our proceedings. But I apprehend that the most nervous Abolitionist has never felt at any of them, that there was any mischief in the rioters or the slightest danger to person or property. I do not believe it even possible for a forty Foster power to rouse a mischievous mob in Boston, at this time. There may, by possibility, a time come when a new state of things may make the "gentlemen of property and standing"—the only mob which is at all dangerous in this country—think such a demonstration for their advantage. But I think not. They had quite enough of their last experiment.

On the last day, at the beginning of the morning session, a motion was made and carried that we would hold no evening session, for this reason. Soon after the New England Convention, when Alderman Preston turned us out of Faneuil Hall, because we took the name of Governor Briggs in vain, the city Government passed an ordinance to this effect. That when Faneuil Hall was granted to any petitioners, and there was any danger of a breach of the peace, the Mayor might send as many policemen as he thought fit to the Hall, and *charge the expenses of the same* to the petitioners. This, of course put it in the power of a hostile Mayor to saddle a meeting he did not like with any amount of expense. And, secondly, that in case any injury should be done to the Hall, the damage should be charged, not to the *rioters*, or to the city which did not suppress them, but to the *innocent petitioners!* This was equivalent to saying to all the mobocrats, "gentlemen, come on, mob these people to your heart's content,—all the police that you shall render necessary, they shall pay for,—and all the damage *you* can do *they* shall make good!" This was certainly an improvement upon an ancient ordinance condemning a man for something or other, to be *hanged and fined forty shillings*. It should be entitled, "An Ordinance for the Encouragment of Mobs, and the Better Protection of Rioters."

But it is obviously mere *brutum fulmen*—nothing but an explosion of spite on the part of the friends of Alderman PRESTON, for the drubbing we were obliged to bestow upon him last May. No Mayor who had any self respect, or regard for his character, would dare, if he were disposed, to abuse this authority for purposes of extortion. And, in effect, the responsibility is actually left with the Superintendent of the Hall, who is directed by the Mayor to call upon him for such a force as *he* may think necessary. And this power, I am sure, will never be abused while it remains with the present Superintendent, Mr. TAYLOR. That gentleman took the proper course in this case, and on Wednesday evening, asked the President of the Society, how many policemen he should employ, and governed himself accordingly. He would, unquestionably, do the same thing, on other occasions. He has never evinced any hostile feeling towards us, or any disposition to encroach upon our rights; but his conduct has been, as far as I have any knowledge of it, courteous, accommodating, and gentleman-like. Particularly at the time of the Bazaars, he has been most attentive, friendly, and labourious in his assistance, to an extent much beyond what was required of him by the strict letter of his duty. And should it ever be possible for a mob to be aroused at this time of day to the pitch of damaging their own property, at the invitation of their civic fathers, (which it is not,) and through their inability or unwillingness to protect it, I will venture to say, that we should never hear of the bill. Or, if we did, I am very sure that five hundred or a thousand dollars could not be better expended, by the Massachusetts Society, for Anti-Slavery agitation, than in satisfying such a demand as this.

It seemed, however, to the meeting that, under these circumstances, the evening session had better not be held. Some voted for this on the ground of principle, thinking that the Hall should not have been used at all, on these conditions, and others on grounds of expediency merely. A reconsideration of the vote was moved, and the question debated, and the original decision adhered to, by a majority of *one* vote. I regretted this, because we should have had an immense audience, with the slightest possible danger of disturbance, and not the slightest possible danger of damage. I can see no principle which forbids the people of Boston to use their own Hall, for their own purposes, because their servants have disgraced themselves by such a pitiful attempt to throw obstructions in their way of using it. It resolves itself into a question of expediency—whether the risk, allowing there to be any, would be compensated by the advantage. I think it is, as I have just said. It is quite time enough to take notice of this ordinance when there is an attempt to inforce it. I trust, therefore, that hereafter we shall apply for the Hall in season to secure it for all our meetings, and that we shall hold them through, without recognizing the existence of this ordinance on the one hand, or of the possibility of popular violence on the other.

We despatched our business and adjourned about dark. Our meetings were attended by the usual concourse of friends from all parts of this State, and from other States, who seemed as full of zeal and of knowledge as usual. Poor Abigail Folsom had to be removed from one of the sessions in the Melodeon, a disagreeable necessity, but which is now generally recognized as one,—it being pretty well understood that no latitude of free speech can be made to protect the ravings of an adjudged lunatic, however excellent may be her character, apart from her *monomania*. On the evening at the Melodeon we had a speech from one who was in former years, "a *flea*," as Ralph W. Emerson called poor Abigail and her like, of Democratic Conventions in Faneuil Hall,—Mr. SAMUEL ADAMS, who was epigrammatically described by one who used to know him, as "by profession a Democrat, by nature a Demagogue, and by trade a Rat-trap maker!" His extreme old age made us patient under his discursive ramblings, and he said his say to his heart's content. The only other disorderly person at our meetings was one JUNIS, of Salem, a Third party man, who seemed to think that our invitation to all persons who differed from us to speak at our meetings, was a permission to disregard rules of order, to make the most impudent interruptions, and to wander at his pleasure from the matter before the meeting. We give to our opponents the same rights that we have ourselves, but no more,—and a person who cannot understand this, or is unwilling to observe it, should have the decency to keep himself away.

An Anti-Slavery meeting for addresses was held in the evening, at the Miller Chapel, in Milk street, (next door to the Furniture Warehouse, which I told you in my last, marks the place where FRANKLIN was born,) which contained about a thousand persons. It was entirely filled, and addressed with uncommon facility by Messrs. PILLSBURY, PHILLIPS, and GARRISON, interspersed with songs by Amateurs. At the opening of the meeting a party of volunteers marched in in single file, to the number of some twenty-five or thirty, and took their seats. MR. PILLSBURY applied part of his remarks to them, and with great pathos described what they were going to encounter, and what they were to get for it, and it seemed to produce a sensible effect upon them. They were very orderly and attentive, only hissing when the American Eagle was pronounced to be a vulture,—a description which did not suit their ideas of ornithologic patriotism. The meeting was an eminently successful one, and all I was sorry for, was that it had not been held in a place where there would have been an audience of four or five thousand instead of one.

I heartily hope that some of the poor boys in grey coats, with "a favourable eruption of planished buttons," may be induced to desert in consequence of what they have heard at our meetings. All the volunteers that I have seen are boys of from sixteen to twenty, many of them apparently not strong enough to carry a musket. It is a shame to send such lads to die by the waysides of Texas. And I am happy to hear that they are deserting with a very creditable degree of application. I excited your apprehensions in one of my last letters lest our regiment would not be filled up. You know, probably, by this time, that your anxiety was unnecessarily alarmed, and that it is actually officered and mustered into service. But, it is said, that there is still a lamentable deficiency of privates, and that considerable doubt exists as to its getting off, after all. Colonel CALEB CUSHING is sufficiently well known to your readers.—Lieut. Col. ISAAC H. WRIGHT, has been a prominent Democrat, but especially remarkable for his zeal in the Anti Capital Punishment movement, and for the eloquence with which he used to assert the *Inviolability of Human Life!* Truly there is a great difference between a bullet and a penny-cord! Major ABBOTT is a hopeful son of the Orthodox Andover Deacon, who voted for the war-bill, lying preamble and all. Like Wisdom, the Deacon is justified of his children!

An affecting scene was enacted in Faneuil Hall a few evenings since. It was the presentation of a sword to Lieut. Col. WRIGHT, the champion of the Inviolability of Human Life, by JOHN A. BOLLES, Esq. a member of the Baptist Church, and the fortunate author of an essay which gained the prize offered by the AMERICAN PEACE SOCIETY! Thus Righteousness and Peace kissed each other in Faneuil Hall! I would that I had been there to see.

D. Y.

FOREIGN CORRESPONDENCE.

Letter from our Dublin Correspondent.

The writer makes a notable discovery—Unfortunate effect of Cheap postage—Remarkable difference between Julius Cæsar and an Irishman—Poor prospects for a "Happy New Year!"—Frightful destitution of the people of Ireland—Details of Distress in Connaught, and other Counties—Poverty of the land holders—The poor reduced to the last degree of wretchedness and despair—Proofs of it—Death of Mrs. Leadbeater, the benevolent manufacturer—Probable sad consequences—Inefficiency of the means used to relieve the distress—The future good that may grow out of it—Comparative crime in England and Ireland—The condition of Ireland pronounced as a Judgment upon Ireland—The writer's notions thereon—The Royal Irish Academy and it is "fixens"—Where was the Duke of Wellington born? Not satisfactorily answered by the writer—Lecture of the celebrated Dane Warsae—Improper compartson between some ancient savages, and the President of the most Christian Republic—Old Ireland, Young Ireland, and "Repale"—Parting blessing.

DUBLIN, January 3d, 1847.

MY DEAR GAY:—I am at length fairly ashamed of the outrageous extent of the letters of your Dublin correspondent. If matters go on much longer as they have done since he began to favour you, the Standard will soon be only one interminable sea of gossip from his pen. I suppose he thinks that as his letters have to travel three thousand five hundred miles before they reach their destination, he is in duty bound to make his communications commensurate with the vastness of the voyage that lies before them. Or perhaps as the postage is only one penny here, and one shilling to America, he is impelled by a hankering to get the most for his money, and so he sends a letter twelve times more tedious than there is any necessity for. When the system of penny postage commenced, we thought that our letters would be greatly shortened, and that owing to cheapness of epistolary communication, everybody would imitate the brevity of Cæsar's famous missive. Instead of the Roman's thunderburst, "Veni, vidi, vici"—the peaceful Christian might merely say to his friend, one or two hundred miles off, "How are you?" whilst the answer might simply confine itself, like Paddy Blake's famous echo, (in reply to a similar question,) to, "Pretty well, I thank you." But old habits are not so easily got over, and accordingly crossed sheets, crammed pages, and cramp, stumpy writing, (like this,) that can't expand itself, or look open and genial—being crushed together like herrings in a barrel or slaves in a hold, are, I suppose, as common as ever.

In former recurrences of this season, it was the custom for everybody to salute everybody else, by wishing him a merry Christmas and a happy New Year. But this year I don't know how any one can have heart and hope for such congratulations. The prospect is very dull before us. The newspaper reports of the destitution prevailing throughout the country, and the actual starvation in the West and South, are deplorable, but from what I hear from private sources, I imagine they are rather within the truth than beyond it. Since the wars of Ireland, in the reigns of the ruthless Elizabeth, the cruel Stuarts, and the relentless Cromwell, Ireland has not seen such misery as is now prevailing. Indeed it is the simple truth to say that there were never so many people in Ireland suffering at the same time from the extreme of destitution as at the present moment. The population of the whole Island in the middle of the seventeenth century, is believed to have been not quite a million, or about half the number of souls that make up the present population of London. We have now eight millions in Ireland, and a full half of these are paupers, with nothing to subsist on but charity, being deprived of the potatoes which hitherto constituted their whole support. Besides the able-bodied labourers whom the Government are trying to maintain by employing them at public works, there are thousands and tens of thousands of widows, orphans, and helpless old men and unmarried women who can earn nothing, who have no means of support, and who must be sought out or they will die off with hunger or disease.

It is difficult for an American to form an idea of the condition of many parts of Ireland. In Connaught, particularly, for instance, there are vast tracts of bog and mountain, and wretched poor land, inhabited by what would, in many parts of the United States, be considered a dense population, whose houses and mode of life are almost as poor as any to be found upon the face of the earth. Multitudes of these poor creatures live far from any town—urged by hunger, they sell their few articles of furniture, and then their miserable clothing, for food—and they are quickly left as hungry as ever, without clothing, or the means of procuring food or fuel. In these parts of the country the towns are few and small, and very poor. The resident proprietors are also few, their properties are frequently mortgaged, and it is with difficulty they maintain an appearance of competence. Far from being able to assist the poor around them to any available extent, they are hardly able to assist themselves. I don't mean that they actually want food and clothing, but they are so embarrassed or so poor, they live so from hand to mouth, that it is almost as much as they can do to take care of themselves. Of the large sums that are being collected for the poor in Ireland, the vast majority comes from the merchants and traders in the cities—the gentry do little, and can do very little. You hear of a gentleman having a rental of from £1,000 to £10,000 a year; but what with encumbrances of one kind or another, dowries, claims of younger brothers and sisters, mortgages, and the like, it frequently happens that not more than half the income is available, even if the rents be punctually paid. When you consider, however, that punctuality in this respect is by no means an Irish peculiarity, and that, at a time of distress like the present, some from knavery, and others from sheer inability, pay no rent whatever, you may form some idea of the difficulties to which even the nomically wealthy land-holders are reduced by the present posture of affairs.

The misery of the poor and the embarrassment of the rich, cannot fail to affect all other classes before long, for the cities and towns are dependent upon the country, whose wants they supply—and if the country have nothing wherewith to buy, the cities and towns must soon cease to have customers.

A friend of mine who had lately occasion to travel in the counties of Longford and Roscommon, (where the poverty is and always has been very great,) tells me that he called at the principal shop in a small town. It was a general assorted shop where all the articles were on sale that are required in a district of country. He was told by the proprietor that they now sell almost nothing but provisions and coffins—provisions for such of the living as can afford to buy them, and coffins for those who want the provision no longer. In some places the destitution is so extreme, that the poor creatures have been obliged to bury their dead without a coffin—than which nothing can be more abhorrent to an Irishman's feeling. A "decent burying" is thought so much of, that many poor people pinch themselves while living, to save up the means of defraying the expense of a respectable funeral. But when Hunger stalks through the land, the strongest prejudices, the oldest and most cherished prepossessions are obliged to give way. In the London Daily News, of the 1st, is an extract from a letter of the managers of a bank in Ballina, in the county of Mayo, in which he informs Lord John Russell, the Queen's Prime Minister, that he had ascertained by personal investigation, that in the neighbourhood of that town, numbers of persons had actually killed their asses, sold their skins, and fed upon the carcases. This single incident speaks volumes as to the intensity of the distress.

In Mrs. Chapman's account of the Boston Fair, published about two years ago, you may remember a special notice of a manufactory of an elegant species of gossamer gloves, mitts, collars, and other articles of ladies' wear, established at Stradbally, in the Queen's County, by a benevolent and accomplished lady, Mrs. Leadbeater. These articles, which were extremely delicate and beautiful, and were highly valued, were made under her supervision and teaching, by the poor girls of her neighbourhood, and such was the demand for them that I have heard that as many as two hundred persons owed their subsistence to the employment they afforded. I am sorry to have to tell you that this truly excellent and useful woman is no more. She died about ten days ago, and I fear that her loss will be severely felt, for it is one of our misfortunes is Ireland, that our manufactories seem to have little power of self-sustainment; they die away unless supported by the energy and enterprise of the original projector. As I left Dublin to attend the funeral which took place about thirty-five miles from town, I had an opportunity of making some inquiries respecting the condition of the poor in that part of the country. The report is a very middling one, although they are by no means so badly off as in other places I have mentioned in this letter. An intelligent and active physician tells me that, owing to the insufficiency and bad quality of the food, there is a great mortality among the children. They are attacked by measles and whooping-cough, and have not stamina to struggle with their diseases. He thinks it probable that amongst the adult peasantry, dysentery and fever will make their ravages before long.

Large sums are collected in both England and Ireland for the establishment of soup shops, and the distribution of food among the poor. There is no doubt much suffering will then be relieved, or staved off—but I cannot imagine how four millions of people can be supported in this way for many months together. There are not potatoes enough in Ireland to enable that vegetable to be so extensively sown as in former years—and if there were, they would certainly not be planted. People have lost their confidence in the potato—they very naturally suspect, after the experience of the past two years, that a blight is to follow as regularly as the blossom, and nobody knows but that they are in the right. Certain it is that many years must elapse before things come up right with us here—though, to be sure, they never have been right yet. This Potato Plague has only brought to a head the hoarded evils of past centuries. If it had not been that the people were so circumstanced before its recurrence as none should be, they could not be thrown into such an abyss of misery, by the failure of one article of food—and that the very poorest of those that form the staple diet of the multitude in any country.

It is the opinion of many that however painful and humiliating the crisis, its results will be beneficial, and that measures will be taken by the Government with at least the assent of all parties, for the purpose of putting landed property on a sounder footing, by abolishing entails, promoting the acquisition of property in fee, and enabling those who are oppressed by mortgages to clear them off by the sale of their estates so that they may have half a loaf instead of no bread, as is now so often the case. A pamphlet has just been published by a wealthy and clear-headed Dublin merchant, making suggestions for the attainment of these objects, and I find that, although he has been one of the first to throw his views before the public, he is only one of a large, intelligent, and influential class who are convinced of the necessity of applying a radical remedy to the wretched state of the tenure of land, which is after all at the bottom of most of the evils and crimes by which Ireland is afflicted. Disgraceful and atrocious as are the murders and cruelties that are committed in Ireland, they are nearly all connected with the struggle for land—or in other words, for the means of subsistence. On the other hand, it is a fact that ten crimes of the darker die occur in England to one in Ireland, of those that arise from the love of money and domestic discord. Murders, burglaries, highway robberies, and suicides, are infinitely more frequent in the wealthier country, than in this poor little island. And demoralizing as must be the absence of domestic accommodations. I believe family affection and the minor morals to be in fully as flourishing a state as on the other side of the Irish Sea. The devoted affection of the Irish poor to their parents and relations is, I believe, generally known in the United States, from whence large sums are sent every year by successful emigrants to their poor relations at home, either to assist in maintaining them or to enable them to emigrate in their turn.

Many serious people are disposed to look upon the prevailing distress in the light of a judgment or a special manifestation of the Divine displeasure. If you thrust your finger into the fire, the consequent torture may be fairly looked upon as a judgment upon so foolish an invasion of the laws of nature. Though so much vaster in its consequences, the famine now prevalent in Ireland, may, I think, be looked upon as a judgment of precisely the same kind. If this country had not been for centuries victimized by invasion, civil war, repeated confiscations, tyranny, serfage, and all kinds of bad government, where the rulers rioted in reckless extravagance with their feet on the necks of the people, such a state of things as the present could never have taken place. In fact, whatever it may become in the course of a few months, it is at present a very one-sided judgment. The middle and upper classes may be pinched to some extent; food is perhaps 30 per cent. dearer than usual, and business is in some branches of employment duller than usual; but it is the poor that are starving—not because there is no food in the country, but because it is dear, and they have no money to buy it. Matters have come to such a wretched extremity with the poor Irish peasant that I cannot look upon this distress as any special manifestation of God's wrath against him. I am rather disposed to hope that the depth of the darkness that surrounds him only heralds the dawning of a better and a happier day.

To turn from this painful subject. About a fortnight since I had the pleasure of attending one of the fortnightly reunions of the Royal Irish Academy. This body is the principal voluntary association in the country for the promotion of science, literature, and the investigation of Irish antiquities. It includes on its rolls the names of most of the distinguished Irishmen of the present day, who are eminent in their pursuits. At the fortnightly meetings the members have the privilege of introducing their friends, and in this way I had an opportunity of being present. I had a great curiosity to be there on this particular occasion, as it was expected (and we were not disappointed) that a celebrated Danish antiquarian would deliver an address before the academy on the subject of Irish and Scandinavian Antiquities. The attendance of members and visitors, drawn by the same inducement, was very great, and a phrenologist would have been in one of the seven heavens if he had had such an opportunity of studying heads as was afforded by the museum in which the company first assembled *en promenade*. I should tell you that the Academy's house is in Grafton street, nearly in the centre of the best part of the town, and just opposite to the palace of the Provost, or President of Trinity College, the only Irish university. This house originally belonged to the Earl of Mornington, father to the Duke of Wellington. Some say the Duke was born in this very house, while others stand up for some other house in the county of Meath, about twenty miles from Dublin. I can't decide this important point.

Be this as it may, the Museum, which is about as large as a good sized drawing-room, is filled with glass cases and other appurtenances connected with collections of curiosities. Instead of stuffed birds and beasts, beetles in bottles, skins of snakes, crocodiles' hides, and such like, here you see the most remarkable collection of objects of Irish antiquarian curiosity that is anywhere to be seen. Arrow and spear-heads of stone, bronze, and iron—daggers and swords, church-bells of the oddest and oldest shapes—some of them one thousand, and twelve hundred years old—ornaments of silver and gold—massive and clumsy. Of the costlier metal, it is calculated that about $10,000 worth of native Irish may here be seen of one shape or another. There are many very ancient and curious MSS. of portions of the Scriptures, the most remarkable of which is a copy of the Psalms, said to be the autograph of Saint Columba, who lived in the fourth or fifth century. This manuscript is enclosed in a richly chased silver case, and formed for many hundred years the standard or banner of the clan O'Donnell, to the head of which clan it still belongs.

From the Museum the company adjourned to the lecture room, and after the lecture, at about half-past ten, to the library, where they partook of tea and cakes, and then they separated. The lecture was extremely interesting, and I will probably have occasion to refer to some of the information it contained on some future opportunity. Our Dane's name is Warsae. He is a true Scandinavian and stood up stoutly for the Northmen and their Vilkings; and he made a very fair apology for their invasions and robberies, on the ground that they acted up to the estimate of morality that prevailed in their time. No doubt they did—just as President Polk is doing at the present hour, and as all the Christians do, who think Christ in very good company with Belial, Moloch, and Mammon.

Old Ireland and Young Ireland have made a vain attempt at reconciliation, and having failed, they are now of course more fiercely hostile to each other than ever. How they are "to bring back the Repale," under these circumstances of discord in the camp, is more than I (or any one else) can divine.

But I am forgetting myself, and I believe have spun nearly as lengthy a yarn as on any former occasion, so hoping you will "be a good boy and take care of yourself," (to use the sublime admonition of one of our Anglo Irish poets) I remain yours truly,

RICHARD D. WEBB.

The twelve votes in the negative were given by Democrats—so called—I maintain that it shows a higher sense of patriotism in the Whigs, who volunteer to fight in this war, than in the Loco-Focos, who may volunteer, also; and that for the plain reason that the Whigs protest against the causes and objects which brought on this war, while the Loco-Focos approve and endorse its end and causes.—*Washington Correspondent of the Tribune.*

That is to say, it is meritorious to do a thing the causes and objects of which we condemn, but it is dreadfully wicked to do the same thing if we approve of its causes and objects. In other words, no matter what wrongs and outrages we commit if we only acknowledge that they are wrongs and outrages; the sin is in the erroneous belief, not in the wicked act. Perhaps, however, the writer only means that it is beautiful, and glorious, and all virtuous to be a Whig, but frightful, and base, and very wicked to be a Loco. But if he looked deeper than this, his doctrine is not so much to be wondered at after all. The political morality of the people can hardly be expected to be above the morality of the Church. That says: "*Believe* what you find laid down in my canons, and you may *do* what you please. The guide-boards on the road to heaven are thirty-nine, which you have only to read, and on the way it matters little how you employ yourself." So Robert C. Winthrop *says* the Mexican war is a wicked war, and votes supplies. Governor Briggs says the same thing, and beats up for volunteers. For our part we rather respect the men who do wrong thinking it right, than those who do wrong knowing it wrong. The honest Loco-Foco in Congress who is rabid for war, and was as rabid for Annexation, believing them right, is a more honourable man and more to be respected than R. C. Winthrop. The difference is just this: one serves the devil because he is afraid to serve God, but the other believes he is serving God while he serves the devil.

Died,

On Saturday, 30th ultimo, of pulmonary consumption, in the 25th year of her age, VIRGINIA ELIZA, wife of Edgar A. Poe.

At the Prison Hospital at Sing Sing, of consumption, after an illness of only about three weeks, MUNROE EDWARDS, the forger.

In Bangor, on the 18th ultimo, PELEG CHANDLER, Esq. aged 73 years.

At Princeton N. J. MRS. LOUISA ALEXANDER, wife of Professor Stephen Alexander, of the College of New-Jersey, aged 36.

At Lafayette, Indiana, on the 14th ultimo, NANCY G. ELLSWORTH, wife of Henry L. Ellsworth, Esq. late of Hartford, Connetieut, and daughter of Hon. E. Goodrich, of New Haven, Conn.

At Woodbourne, the residence of her mother, near Bristol, Bucks county, PA. on the 26th instant, in the 24th year of her age, ESTHER, daughter of the late Dr. John Ruan, formerly of Philadelphia.

At Washington, D. C. Dr. FREDERICK MAY, a resident of Washington for more than fifty years, and a highly esteemed citizen.

Lately, in Berwickshire, England, Gen. Sir MARTIN HUNTER, aged 90. He was the oldest officer in the British army, and was at the battles of Bunker Hill, Brooklyn, and Brandywine.

At Honolulu, July 29th, MRS. EUNICE H. MARSHALL, aged 28 years, wife of J. F. B. Marshall, Esq. and daughter of Thomas Hooper, Esq. of Charlestown, Mass.

At Canton, China, in October last, after an illness of some weeks, MRS. LYDIA H. DEVAN, aged 28 years, wife of Thomas T. Devan, M. D. of the Baptist Mission in China, and daughter of Mr. David Hale, of the Journal of Commerce.

This Week's Paper.

FOURTH PAGE.—*Poetry:* Resolution and Temptation. *Miscellany:* Toussaint (continued); My Middle Passage from the Anvil-Block to the Editorial Chair; John Milton and Thomas Ellwood; Gleanings from Foreign Papers.

FIRST PAGE.—*Selections:* Memorial and Remonstrance Respecting Slavery to the Churches of the United States of America, by the Synod of the United Secession Church; Speech of Mr. Jay, in the Matter of George Kirk, a Fugitive Slave (concluded.)

SECOND PAGE.—The Ransom—Letter to Frederick Douglass, and his Reply.

GENERAL INTELLIGENCE.

Foreign.

Late from Mexico.

By an arrival at New Orleans from Tampico late and important news has been received from the army. We give the gist of the despatches received in this city by telegraph:

Col. Kinney arrived at Tampico on the 12th, direct from Victoria with dispatches from General Taylor to General Shields, to suspend operations for the present.—He entered Victoria with General Quitman on the 9th. General Quitman drove the Mexicans before him the last thirty or forty miles before entering Victoria.

Col. Kinney brought a rumor to Tampico that fifteen thousand Mexicans were to attack Saltillo on the 27th ultimo, and verbal news was brought by the Georgiana to New Orleans to this effect that Santa Anna had placed himself between Taylor and Worth with thirty five thousand men, and a general action was immediately expected. This is probably a mere repetition of rumors before received by the way of Matamoras. Private letters express very little doubt of large Mexican forces, mostly cavalry, being at Tula, at the last dates, under General Valentia, Generals Urrea, Romero and Fernandez were also reported in that vicinity.

This rumor will probably turn out as that received a few days since. The Mexican soldiers, those seen near Saltillo, were advanced parties of some fifteen hundred or two thousand men, holding themselves in readiness to destroy the water tanks in case the American army should make a descent on San Luis.

The rear guard of Col. May was cut off by the Mexicans while exploring a mountain pass between Montemorales and Labradores.

Col. Kinney states that the Mexican force at San Luis, amounts to thirty thousand men, and he estimates their entire force in the field at fifty thousand men.

General Items.

Mr. Everett, United States Commissioner to China, arrived out on the 6th of October.

The Earl of Elgin, Governor-General of Canada, came over in the Hibernia, and has been received with distinction in Boston.

The packet ship Garrick went ashore on Squam Beach last week. No lives were lost, and she has been got off again.

A memorial has been presented to Congress, by a Cincinnati editor, asking leave to extend the magnetic telegraph across the Atlantic.

Gov. Young has pardoned the Anti-Renters.

A duel recently took place between Dr. Marshall (a brother of Thos. F. Marshall, of Kentucky), and a Mr. Ward, of Missouri. The Doctor received a shot. His antagonist was not injured.

The Brook Farm Association at West Roxbury, Mass. it is said, is dissolved.

Relief for Ireland.—In Newark and Patterson public meetings have been held, and efficient measures adopted to raise funds for the famishing poor of Ireland.

Hon. Caleb Cusning has accepted the commpnd of the Massachusetts Volunteers.

Refusal to Aid the Volunteers.—The resolve introduced in the Massachusetts Legislature, appropriating $20,000 to aid the volunteers of this State, has been voted down, 191 to 47.

Count Jaral, the richest man in MEXICO, lately made a present of fifteen hundred head of horses to the Mexican army.

Governor Young's Health, we learn, isi mproving daily.

Mr. Walsh presented a petition in the Assembly numerously signed, for the abolition of the whiplash in our prisons.

The Boston Mercantile Journal says the Hibernia has brought £500,000 from Liverpool, and £20,000 from Halifax, in specie.

NOTICES.

APOLOGY.

The new subscribers at East Bloomfield, Penfield, Rochester, Churchville, and Riga Centre, are informed that the first *letter* in which their names were forwarded, never reached its destination, although properly mailed in due time. This will account for the delay in their receiving their papers. No fault is attached to the Agent who forwarded the subscriptions.

J. C. HATHAWAY, Gen'l Ag't.

MEETINGS IN HERKIMER AND OTSEGO COUNTIES.

E. D. Hudson of Massachusetts will hold Anti-Slavety meetings in the following villages: At—

West Winfield, February, 4th, at 1, and 6, P. M.
Unadilla Forks, " 5th, "
Exeter Hollow, " 6th, "
Cedarville, " 7th, "
Monticello, " 8th, "
West Winfield, " 9th, "

The friends of the slave are requested to make all necessary arrangements for meetings in their respective villages, and give notice extensively.

JOSEPH HARDIN,
S. A. GREEN,
ISAAC BUCKLEN,
JULIUS BISBY.
Committee.

WINDHAM COUNTY ANTI-SLAVERY SOCIETY.

The Windham County Anti-Slavery Society will hold a convention in Hampton, on Wednesday, February 10th, 1847, commencing at 10, A. M. and continuing through the day and probably the evening also. Samuel May, of Massachusetts, and other speakers, whose names cannot now be given, will be in attendance.

All are invited to attend, and by their presence encourage, or by their counsel direct those who feel for the bondmen as bound with them.

In behalf of the Society,
GEORGE SHARPE, *Pres.*
LUCIAN BURLEIGH, *Sec'y.*

CENTRAL NEW-YORK ANTI-SLAVERY FAIR.

The Central New-York Anti-Slavery Society will hold their Annual Fair on the 10th and 11th of February, 1847, at West Winfield, Herkimer county, at which a variety of useful and ornamental articles, not only of their own manufacture, but those from Boston and Syracuse, and perhaps other places, will be exhibited for sale.

The Fair will commence at one o'clock, P. M. each day and continue through the evening. Ample provision will be made for the entertainment of all such as may favour the Society with their patronage. The friends of the Anti-Slavery enterprise in the region of Central New-York are without distinction respectfully invited to attend. Those living at a distance who wish to aid the Fair, and, not able to attend, will send their donations to Mrs. Miranda Green, Treasurer, West Winfield. The following well known advocates of human rights are expected to be in attendance and address the people.

Rev. S. J. May, of Syracuse, William W. Brown, the fugitive, E. D. Hudson and Charles L. Remond, of Massachusetts, and James C. Fuller, of Skaneateles.

Miranda Green,	*Amanda Hardin,*
Sarah Guild,	*Hannah Bucklin,*
Phebe Backus,	*Dolly Thomas,*
Lydia Turner,	*Eveline Rider,*
Emeline Murdock,	*Alpha Thomas.*

WINFIELD, January 22d, 1847.

A ANTI-SLAVERY FAIR AT WATERLOO.

On Thursday, February 25th and 26th, 1847.

The friends of the slave are earnestly solicited to bear in mind this FAIR. The time is short for making preparations, therefore what thy hand findeth to do let it be done with thy might. Let every one do *something*. Let Freedom's offerings be brought together on that day and laid upon the altar, and each heart consecrated anew to the work of the redemption of the bondman.

A large quantity and great variety of articles are already made up. Come and buy. In addition to all the other beautiful and nice things to be found at the Fair, will be the LIBERTY BELL FOR 1847.

By request of the Committee,
J. C. HATHAWAY.

NEW-YORK WHOLESALE PRICES CURRENT.

CORRECTED WEEKLY FOR THE STANDARD.

ASHES.		**IRON.**	
Pot, first sort 1845.	a 4.87½	Pig, Eng. & Sc. ton	33.00 a 34.50
Pearl	a 5.83½	do. American	32.00 a 32.50
CANDLES.		Bar do. rolled	87.50 a 90.00
Mould, tallow lb.	9 a 11	do. Russia P. S. I.	100.00 a 102.50
Sperm	26 a 28	do. do. N. Sable	—.00 a —.50
Stearic do.	a	do. Swedes	87.00 a 87.50
COAL.		do. Eng. com.	75.00 a 77.50
Liverpool, chaldron,	6.50 a .	do. do. refined	87.50 a 90.00
Newcastle	6.25 a 6.50	Sheet E. & Am. lb.	5½ a 6
Scotch	6.00 a 6.50	Hoop do. do. cwt.	5.50 a 6.50
Sidney and Pictou	6.00 a 6.50	**LEAD.**	
Anthracite, 2,000 lbs	6.00 a 7 00	Pig, 100 lbs.	99'2 a 4.37½
COFFEE.		Bar, lb.	4½ a 4½
Java, Gov't per lb.	9 a 10½	Sheet	5½ a 6½
Sumatra	7½ a 7½	**LEATHER.**	
Porto Rico	a	Oak lb. (sole,)	17 a 21
Laguayra	7½ a 8½	Hemlock, lig't	14 a 15
Cuba	a	do. middl'g	14 a 15
Brazil	7 a 7½	do. heavy,	12½ a 13½
St. Domingo	6 a 6½	do. damaged	11½ a 12
COTTON.		**LUMBER.**	
New Orleans	10½ a 12½	Boards, N. R. { M. ft. }	30.00 a 35.00
Alabama	10½ a 12½	do. east pine	11.00 a 13.00
Florida	10½ a 12½	do. Albany, piece	10 a .18
Upland	10½ a 12½	Plank Ga. pine, M. ft.	27.00a 30.00
Upland, fair	11½ a 12½	Scantling pine	14.00 a 15.00

Poetry.

From the Liberty Bell.

RESOLUTION AND TEMPTATION.

BY JAMES FREEMAN CLARKE.

A spirit whispered in my brain—
"Have you to-day resolved again?
How often have you tried in vain!

"The Scriptures show a better way.
'T is better not to vow, they say,
Than thus to vow, and never pay."

I said—why throw away my shield?
For if I have not won the field,
I am not conquered, till I yield.

I can resolve, in faith and prayer;
'T is mine, if not to do, to dare;
There is no evil like despair!

And to resolve, depends on me;
Not so to win the victory;
Yet victory I hope to see.

For in the Book from which you quote
Far other words than those were wrote,
Far other, and of worthier note.

"Ask and receive"—"unfaltering keep
Thy purpose, do not faint nor sleep,
And in due season thou shalt reap."

"But how?" the fatal voice replied—
"For who can swim against the tide,
Where circumstance rolls far and wide?

"To-day your will is firm and plain—
To-morrow, in the stream of men,
This purpose is forgot again.

"'T is time, in Freedom you rejoice,
But what avails a barren choice
Against this all-seductive voice?"

But wise-Ulysses—then I cried—
That Syren voice and song defied,
For to the mast his limbs he tied.

So I, against these outward blows
New circumstances can oppose,
And with my foes defeat my foes.

Thus, when the breeze behind him fails,
The skilful sailor trains his sails,
Moved forward by opposing gales.

"Escape thou thus the outward sea
Of circumstance and destiny,
Canst thou escape thyself?" said he.

"For whosoever hopes he can
Change all his thoughts by rule and plan,
Intends to be another man."

Thus to despair my soul was brought;
Yet, in the blackness of my thought,
Another hope my spirit caught.

Fixed by unalterable plan,
Through sire and son the life-blood ran,
Yet blood is not the whole of man.

A single impulse from above,
A single throb of generous love,
These outward barriers shall remove.

That love shall give me strength to do;
That inward spirit, breaking through,
Shall suddenly make all things new.

The doubting spirit answered straight,
"This hope contends with sterner fate,—
Canst thou thy being re-create?

"The omnipotence of love I grant,
But love is still your deepest want,
And who can find love's secret haunt?"

Then—through the silence of mine ear—
Another voice I seemed to hear—
Say, "God is love, and God is near."

"O turn thy failing heart to Him,
Who stoops from circling cherubim,
To hear the sinner's lowly hymn.

"He knocketh daily at thy door,
New strength to lend, new life to pour,
Where deadly weakness reigned before.

"Poor spirit, from thy wanderings come!
Through these cold doubts no longer roam,
But dwell at once in God, thy home,

"His love, not thine, shall fill thy breast,
And of that sweetest peace possest,
Thou most shalt work when most at rest."

BOSTON, U. S.

Miscellany.

TOUSSAINT:

AN HISTORICAL ROMANCE.

From an unpublished Translation from the German of Theodore Mügge.)

CHAPTER XIV.—CONTINUED.

The way now wound down into a lovely valley, and here just at the point where the plain of the Cape vanished from the sight, Vincent paused a moment to look upon the varied spectacle around him. There, in the distance, marched his friends and associates, who were about to bear the tidings of his death to a beloved one, whose heart perhaps would scarcely be able to withstand the shock; and before him lay the black army. He was surrounded by enemies, who made it impossible to flee or to send tidings to his friends. He proceeded sorrowfully by the side of Toussaint, scarcely hearing the caution which the latter gave him to keep at his side. At one time they passed by rows of huts and crowds of naked creatures, whose yells were raised at the sight of the white man; then they came upon open places, where soldiers were drilling, or they passed some small pieces of artillery, at which black cannoniers were exercised by a bearded Spaniard, who, with a jumble of oaths in Spanish, Creole, and Congo, was teaching his men the art of loading and firing. Old men, and women and children, were squatting about in squalid groups, or wandering about in large throngs. Their wailing songs, their plays, their dances, their misery and hunger, were all mingled together. Savage scenes alternated with jests and laughter, and, brutal passions with contention, and fighting, and thieving, and all the manifestations of a barbarian nature, which, restrained by no law, was left to its own wild will.

But here, also, the majority of the youths and men formed armed bodies, which surrounded the quarters of their General. For the most part, they carried muskets, axes, or pikes, but all these troops were without clothing, and it was strange to see how these naked bodies, provided only with cartridge-boxes, and muskets on their shoulders, formed posts, lines, and guards. Here and there their officers were seen arrayed in the uniform of the French National Guard, or that of dragoons, grenadiers, or militia. They went about inspecting their men, and Vincent remarked that the larger part of Jeannot's guards and soldiers had been conducted thither, to be distributed through Jean François' army.

The soldiers were arranged in ranks and divided into files. A strict discipline was beginning to appear in the occasional shoving and pushing administered to the unskilful, and a military aristocracy was evidently attempting to establish itself. Toussaint conducted his companion rapidly past all these scenes, and now, a path, shaded by jasmines, opened before them, and a lovely villa was disclosed, the residence of Jean François. A grass-plot and garden, which once adorned the front, were trodden down and waste. Horses and men were passing to and fro; the black servants of the Commander-in-Chief were just leading out his horses, guards in ragged uniform, made up from the common plunder, had possession of the doors, and the stunning and discordant cry of a hundred different voices arose. In the midst of the blacks appeared a strong body of Spanish dragoons, upon large, bony horses. In their brown doublets, turned up with green, they looked, among these ragged, naked bands, like beings of another world. Their discipline and order in all things, formed a striking contrast to the rabble that moved about in all directions around them. These proud bearded horsemen stood at the gate with drawn swords, like statues, and in their grim visages, the deepest contempt of the black race was legible. Their Spanish gravity remained unmoved by any shouts of triumph, or any of the questions which the chattering negroes addressed to them. In the midst of these Spanish soldiers were seen some richly caparisoned horses, whose riders it was evident must be men of rank, and the grenadiers were standing guard over several vehicles which appeared to be well laden.

Toussaint threw an inquisitive eye upon them as he passed, and then conducted his companion through the guard into the house, and into an anteroom which was filled with officers. Many of these threw dark looks upon the prisoner, but some appeared to regard him with a feeling of sympathy. One friendly face, however, hastened towards him, and seized his hand. It was Charles Belair; Vincent recognized him instantly, and the young negro scarcely waited to hear the circumstances which brought Vincent to this spot, but poured out his pleasure and sympathy in a stream of words, and drew him to a chair which was occupied by a negro of no very pleasing appearance.

"Stand up, Jacob Dessalines," said he, "this massa is wounded and faint, and some time may elapse before my uncle returns, who has given him over to my protection."

The ugly negro slowly raised his eyes, and stared a moment at the bold Belair. His peculiar manner of lifting his eyelids, as if it were an effort, had something frightful in it, and when the glittering eye, expressive of all the treachery of the cat, looked forth, every one felt the secret power of this man. The awkward, short body, the nervous neck, broad shoulders, and a head of ape-like ugliness, distinguished him no less than the savage nature of his character, which never failed to make an impression. Charles Belair quailed before the look of this man, and did not recover his courage until it was excited by the insulting language of the negro.

"Who are you, boy," said Dessalines, "that you dare to tell me to stand up before this white? Have you forgot how the whip feels? Then carry him to the white gentlemen of the Cape, and he will not hesitate to hand you over to the chain again. Here is the place for the white man, here, the earth, and our foot better belongs to his neck, than he to our seat." He then turned and looked at Vincent, felt in his pocket, and drew out a large, rudely wrought snuff-box, let the curtain of the lid drop over his eye, and with a huge pinch, put an end to the conversation.

But the wrath of Charles Belair was aroused. The fiery youth could ill endure the mortification of this rebuff, not a little heightened by the laughter of the bystanders, and he was just on the point of laying hands on Dessalines, and tearing him from his seat, when Vincent himself interposed. "Stop! my young friend," said he, "this officer is in the right, however unworthily he may maintain it."

"I'll show him the place that belongs to him, the sneaking wretch," cried Belair, seeking to free himself from Vincent's hold. "They have shot Jeannot, and here is another, who is a thousand times more cruel. Was n't it he, who let the carpenter of the plantation, Turpin, be sawed in pieces between boards, because, as he said, every one must die according to his calling; was it not he who burned up a hundred women and children, in a house at Croix rouge, and stripped the skin from the soles of others, that he might chase them out among the thorns?"

Dessalines arose, supporting himself upon a huge sword which he had buckled to his hip. "All that I did, and I have done a great deal more, you fool," said he, with a hoarse and discordant voice. "Go, you weakling, go cry in your mother's lap, and keep out of the way of Jacob Dessalines, he is your enemy."

At this moment, Toussaint stepped into the circle that had formed around the disputants. "Jacob Dessalines," said he, "is the friend of Toussaint Breda, and Charles Belair is the nephew of his friend." And with this, he drew away Dessalines, who suddenly lost all the roughness of his manner, and Toussaint whispered: "My brave brother, keep here at my side; Jean François and Don Alonzo have listened to my voice. You are appointed a chief of battalion, trust in me, and I will make you great and prosperous." The door of the inner room opened, and several Spanish officers appeared, accompanied by a number of negro chiefs. They were all splendidly attired, with brilliant new uniforms and other equipments. An evident expression of gratified vanity shone in the faces of the blacks, while with childish delight one considered his gold-laced coat, and another his heavy epaulettes, or his shoulder-knots, plumes, or sabre tassel, or the weapon itself provided with a richly wrought handle. But more brilliant than all, appeared Jean François. His round, youthful features in vain strove to wear the seriousness of dignity befitting so high a personage. His sparkling eyes glanced round the circle of his dependants to mark whether the due degree of admiration was felt, and he might, indeed, be well satisfied with the result of his examination, for all eyes were turned with awe upon his dazzling appearance. His tall, handsome figure, was invested with the uniform of a Spanish General, richly embroidered with gold. Green pantaloons, with richly wrought seams, a sword with heavily gilt scabbard, a hat with large white plumes, and boots with massive gilt spurs, (the highest ambition of every negro,) rendered Jean François an object of almost divine homage. At his side, appeared a Spanish officer of high rank, the *Marquis d' Almonas*, and other Spaniards who formed his suite. Then came priests, in their gorgeous vestments, and among them, the shrewd old Abbé *La Haye*, who was accused at the Cape of being a zealous friend and promoter of the Insurrection. A Dominican Prior, from St. Juan, accompanied him, and his round, rosy face, corroborated the suspicion that the best Spanish wine, which was smuggled over the mountain borders of the colony, came from the vaults of those trading monks. Behind these holy men, thronged the leaders of the black army. The gigantic *Lafortune*, Macaya, whose cruelty the whites of the Plain, were only too well acquainted with, Biasson, who every morning, renewed his oath, never to rest until the Cape was conquered, and his mother was set free, who was then a slave among the holy fathers of the hospital, and many other blacks and dark mulattoes, for mulatto slaves even, and even some who were previously free, had taken part in the Insurrection. All these were well dressed, and they looked down with no little contempt and pride upon the rabble, who, in their rags, looked up with envy to these favoured ones. Vincent had time to observe the above mentioned officers of the black army, the most of whom presented a singularly odd appearance. It was impossible for the most serious not to smile, not only at the patches of French uniform with which they were adorned, but also at the odd manner in which their ornaments were combined. Many had drawn their coats on their bare bodies, and short aprons supplied the place of pantaloons. Even these garments were wanting to some, who were nevertheless equipped with high military boots, in which they had stuck their naked, black legs. Hats without rims, and decorated with the mere stumps of plumes, were cocked proudly on their woolly heads. Rusty swords without sheathes, were dangling by belts of palm-tree bark, and one little fellow had fastened a pair of huge spurs on his bare shins, and was considering these ornaments with an expression of the greatest self-complacency.

Don Alonzo stepped forward, and seized Jean François' hand. "My brave friend," said he, "God and the holy Virgin have blessed your arms. The shameful tyrants who derided the sacred name of the King and our holy faith, are conquered and shut up in the towns. Soon will the base rabble be exterminated, and the faithful subjects of his majesty, heaped with money and treasure, become the exclusive possessors of this rich soil. Then will the forest afford you its game, the water its fishes, the earth its harvest, for you the trees will blossom, and the blessing of God and his saints build you cool houses, and give you all the joys and riches of life." Here Don Almonas paused,—perhaps it was the conviction that a sharper sarcasm could not be cast upon these ragged, hungry hordes, than the promise of wealth and treasure, which brought a smile to his lips. With a more solemn and elevated voice, he proceeded: "My friends, hear what I say to you. The great King, my precious monarch, master of both Indies, upon whose empire the sun never sets, greets you, and speaks to you through the mouth of the humblest of his servants, who kisses the dust of his feet: 'My brother, the King of France, the gracious master of his black and mulatto subjects in St. Domingo, is maltreated by a rebellious rout in his own capital, robbed of his highest and most sacred prerogatives, his faithful servants have been murdered, and he himself, thrown into prison. These frantic enormities must be condemned, and all the nations of Europe have seized arms to sweep these wild beasts of the desert, with fire and sword, from the face of the earth. And have not these Creoles persisted in despising the commands of the gracious King, who wills your emancipation? Have they not joined themselves with the accursed gang in France, burned in effigy your merciful master and theirs, driven away his officers and servants, erected trees with flags, which they worship in the place of the godhead, and derided and accused as heathen, Christ, the Redeemer, the blessed Mother of God, all the holy saints of our religion, and God himself, the Maker of the world?"

"Woe, woe!" cried the priests, in a low voice, "they are accursed forever."

These solemn words made an evident and deep impression upon the rude minds of the negroes, whose eyes gleamed with wrath and a desperate determination.

"Yes, my brave friends," cried Don Almonas, "from this moment we will make but one cause against these worthless wretches. The King, my master, has commanded me to render you assistance freely, openly, but his gracious intentions are so large that, in order to take you entirely under his protection, he will take you into the ranks of his army, furnish you with clothing, money, and arms, and bestow upon you, wealth and dignities. Spanish colours shall be borne before you, Spaniards will join with you, and aid in exterminating these furious Creoles."

The speaker was here interrupted, by a tumultuous shout from the blacks, upon whom the promise of clothes, arms, and money, and honours, and offices, failed not to make an impression, which those who were already acquainted with the Spanish designs did not fail to increase. Toussaint showed himself particularly active in impressing his friends with the advantages which the Marquis offered them; and he used great address, pointing to the bare feet of one, or to the naked body of another, to his own well-worn coat, once the militia uniform of M. Libertas, which showed, however, like the robe of a very Croesus, in comparison with the tattered garments around him. At last, with that quiet dignity, by which he was so remarkably distinguished, Toussaint approached the Spanish Governor, and spoke in behalf of his associates.

"Gracious Sir," said he, "my brethren desire me to express to you the thanks of the black citizens of this Island. May it please the most merciful of kings to grant us, what our oppressed race have for centuries hoped for. Justice! brave General, and we will be his faithful subjects, loving, and honouring the great King as our father, submitting ourselves to his will, and living in the light of his favour. These horrible Creoles, who have stripped us of everything we possess, of our God, and our King,—we will not cease to fight against them, until they are exterminated. Fight with us, my General, and these holy men, the servants of Heaven, and of the only true faith, shall bless our colours, and place on them the sacred cross of Christendom, and so armed, with the grace of Heaven, will we fight the heretics. Yes, General, the faithful blacks bow the knee before your Excellency, and swear fealty to the great King. Give us arms, help us to overcome our furious enemies, and everlasting gratitude shall be your reward." Thus, he went on addressing the Spaniard in a manner the most flattering, and then, falling into another train of remark, he excited all the passions of the blacks, the best as well as the worst, by a glowing description of their grievances, and their hopes, and at last concluded, with a solemn declaration, that he and his brethren were ready to fight, and to die, for the holy faith and the majesty of the throne. The speech was adapted to the moment with great skill on the part of Toussaint. His voice, deep and sonorous, was at the same time so flexible, that it fell at will into every variety of modulation. At one moment, his words streamed forth, continuous, simple, clear, and then again, giving reins to his imagination, he presented to the minds of his brethren, pictures, admirably fitted to stir them powerfully, and in tones, lofty, and extravagant, yet emphatic, and full of meaning, like the utterances of an oracle. With equal ease, he inspired his hearers with rage, and joy, and hope, and the Spanish General, whose personal pride he flattered by his deference to the Spanish name and interest, gazed at him with the liveliest astonishment, and the deepest sympathy.—"Senor," cried Don Almonas, at last, to Toussaint, who, bending his knee, took the extended hand of the Spaniard, and pressed it to his lips, "I am delighted to receive so distinguished a man into the service of my royal master. Go on, the Sun of Royal Favour will not cease to shine upon you."

Toussaint cast a sudden glance at Jean François, whose countenance betrayed the uneasiness which this forgetfulness of his superiority awakened.—To allay the rising jealousy, Toussaint, doing equal homage to the black General, proceeded: "I have only one wish, gracious Sir. May it please Almighty God to give us a country of our own, where at last we may labour, and pray in peace, protected from cruelty by a worthy ruler. But here stands a man," he continued, turning to Jean François,—"who deserves to enjoy all the favour of the great King. O! speak, brothers, he is brave as the lion of the desert, wise as the serpent, (to which our forefathers used to pray, until our eyes, and hearts were opened by the great God of Christendom,) and through the wisdom of this man alone have our foes been conquered. Jean François!" cried he, and his voice rung out the words, "he only can be the General, to whom we will all swear obedience."

Upon this, Don Almonas, led the proud, and happy negro into the midst of the circle, and in an impressive tone, thus addressed him. "Senor Jean François, in the name of his Majesty Charles the IVth. King of Spain, and of both Indies, I appoint you a Lieutenant-General of the kingdom, and supreme head of the black army, which swears fidelity to his majesty and to you. You are invested with authority over life and death. You are to reward the faithful and the brave, and punish the traitor and the coward. Receive here from my hand your commission as a General of the kingdom, and Grandee of the first class, with the title of Marquis of St. Domingo and Knight of the Golden Fleece, whose insignia I now present to you. Kneel down, Senor, and rise his Excellency Don Juan Francisco, Marquis of Domingo." At these words the priests fell upon their knees in a circle around Jean François, and implored aloud the blessing of Heaven. The blacks broke forth into tears and laughter, pouring upon the General the most extravagant congratulations, and with a delight that seemed as if it could never cease, they gazed at the golden star which now glistened upon the breast of one of their number, who, like them, had a little while before been a slave.—The Prior of the Dominicans then proceeded, in a speech full of unction, to recommend with great zeal the extirpation of the heretics, and was followed by Jean François, who addressed himself to those whom he just before acknowledged as his brethren. It was remarkable how, with the new ornaments, the new General put on a high aristocratic air, which, assisted by his commanding figure, at once drew a distinct line between him and his listeners. In his form of address also he dropped all his former familiar appellations, such as brothers, comrades, companions in suffering, and, adopting a higher style such as was prescribed by European ideas of rank, he carefully avoided all allusion to his former condition as a slave; the remembrance of which was by no means pleasing to his newly-blown pride. He spoke of the situation of the army, and of the cause of the blacks, and on these he spoke with great energy. "Look at the white fools," said he, "their frenzy is great, the wisdom of which they boast, has made them mad. When was there ever a work, which many hands were not certain to destroy? A single family must have a head to guide and regulate it, and the great family, called a Kingdom, or State, requires only the more to be governed by a King, to whom all submit. This good King have they seized, reduced him to a slave, never listening to his commands. This is a great calamity for us, but it will be a still greater sorrow for themselves. My friends, let us avenge this great King, and build up again his throne, but let us learn from these wise fools to be wiser than they. Our army is broken up into separate bands, and many command. This must be changed. I will not permit my orders to be disregarded. We belong now to a mighty empire. We are the servants of a great king, who has given me power to reward, and to punish." Here he threw upon the assembly a look, in which was expressed all the authority which he intended to use. Hitherto, he had indeed been Commander-in-Chief, Field Marshal, Grand Admiral of France, but other leaders had assumed titles no less lofty. His authority had rested only on the voluntary submission of the rest, and his uncertain power was in danger from any fortunate competitor, as had just happened in the case of Jeannot. But from this hour, he stood in quite a different relation to his brethren. A powerful Prince, the Lord of two worlds, had appointed him General, and a Count of the empire. He had become, from the leader of a band, a Commander with all the forces of a great State prepared to aid him; and his authority no longer rested on the fickle opinion of his rude companions. "I direct, therefore," he continued, with the air of one who was to be obeyed, "that our army be numbered, and inspected, and formed into batallions and regiments, the officers of which I now proceed to appoint." With this, one of the Spanish officers produced a list already made, and read the names of the Colonels, chiefs of batallions, and Captains, whom Jean François had appointed. Among the first was *Toussaint Breda*, chief physician, and a chief of a battallion in the black army, who now added to his titles that of a Spanish Colonel. As he knelt down and took the oath, by which he swore fealty to the King of Spain, he threw a piercing glance towards Vincent, and then, crossing himself, murmured a long prayer in which he implored the saints to strengthen him and his brethren in the fear of God, and all virtue.—The Prior of the Dominicans, and the Marquis D'Almonas were evidently moved at this evidence of piety in a negro. With an air of marked kindness, the Prior blessed the supplicant, and while with hesitating hand, he took his own rosary, and appeared to be in doubt whether or no he should bestow the costly string of gold upon this remarkable black, the Marquis D'Almonas took his own chain from his breast, and threw it over the head of Toussaint. "Colonel Toussaint Breda," said he, "this is a token from a friend, who could never have believed, that a black man could be so pious a Christian, and so excellent a citizen."

(*To be continued.*)

From the People's Journal

MY MIDDLE PASSAGE FROM THE ANVIL-BLOCK TO THE EDITORIAL CHAIR.

BY ELIHU BURRITT.

There is something whispering a suspicion to my conscience, that I owe an explanation, if not an apology, to the fraternity of newspaper editors, on both sides of the Atlantic, for the way I have obtruded upon their notice the past year or two. I believe, in the course of that time, that my "*Peace Dove*" has flapped its wings against the ark-window of every editorial sanctum in the United States and this United Kingdom, and billed and cooed, frequently with success, for the admission of its "*Olive Leaf*." To those who have closed their windows against my favourite bird, and to those who have opened them to its message of good-will, I owe some exposition of the reasons and circumstances which induced me to drop the hammer, and to take up the quill, as a member of their profession. I will be honest, and tell them the whole story. I was transposed from the anvil to the editor's chair by the genius of *machinery*. Do not smile, friends; it was even so. I had stood and looked for hours upon those thoughtless iron intellects, those iron fingered, sober, supple automatons, as they caught up a bale of cotton, and twirled it, in a twinkling of the eye, into a whirlwind of whizzing shreds, and laid it at my feet in folds of snow-white cloth, ready for the use of our most voluptuous antipodes. They were wonderful things, these looms and spindles; but they could not spin *thoughts*. There was no attribute of divinity in them; and I admired them, nothing more. They were excessively curious; but I could estimate the whole compass of their doings and destiny in *finger*-power; so I came away, and left them spinning—*cotton*.

One day, I was tuning my anvil beneath a hot iron, and busy with the thought, that there was as much intellectual philosophy in my hammer as in any of the machinery agoing in modern times, when a most unearthly screaming pierced my ears. I stepped to the door, and there it was, the great IRON HORSE! Yes, he had come, looking for all the world, like the great dragon we read of in Scripture, harnessed to a living world; and just landed on the earth, where he stood braying in surprise and indignation at the base use to which he had been turned. I saw the gigantic hexiped move with a power that made the earth tremble for miles. I saw the army of human beings gliding with the velocity of the wind along the iron track, and droves of cattle travelling in their stables at the rate of twenty miles an hour, towards their city slaughter-house. It was wonderful. The little busy, bee-winged, machinery of the cotton factory dwindled into insignificance before it. Monstrous beast of passage and burden! it devoured the intervening distance, and wedded cities together. But, leaving out its furnace heart and iron sinews, it was nothing but a *beast*, an enormous aggregation of——*horse power*. And I went back to the forge with an unimpaired reverence for the intellectual philosophy of my hammer.

Passing along the street, one afternoon, I heard a noise in an old building, as of some one puffing a pair of bellows. So, without more ado, I stepped in; and there, in a corner of the room, I saw the *chef d'œuvre* of all the machinery that has been invented since the birth of Tubal Cain. In its construction it was as simple and unassuming as a cheese-press. It was worked with a lever—with a lever longer and stronger than that with which Archimedes promised to lift the world. "It is a PRINTING PRESS!" said a boy standing by the ink-trough with a turban of brown paper on his head.

"A *printing press*?" I queried musingly to myself—"a printing press? What do you print?" I asked.

"Print!" said the boy, staring at me doubtfully—"why, we print *thoughts*, to be sure!"

"But, my boy," I asked, in sober earnestness, "what *are* thoughts, and how can you get hold of them to print them?"

"Thoughts are what come out of people's minds," he replied. "Get hold of them, indeed? Why, minds arn't anything you can get hold of; nor thoughts either. All the minds that ever thought, and all the thoughts that minds ever made, wouldn't make a ball as large as your fist. Minds, they say, are just like air; you can't see them; they don't make any noise, nor have any colour, nor weigh anything. Bill Deepcut, the sexton, says that a man weighs just as much after his mind has gone out of him as he did before. No, Sir; all the minds that ever lived would n't weigh an ounce troy."

"Then how do you *print* thoughts?" I asked. "If minds are as thin as air, and thoughts thinner still, and make no noise, and have no substance, shade, or colour, and are like the winds, and, more than the winds, are anywhere in a moment—sometimes in heaven and sometimes on the earth, and in the waters under the earth—how can you get hold of them? How can you see them when caught, or show them to others?"

Ezekiel's eyes grew luminous with a new idea, and, pushing his ink-roller proudly across the metallic ageof the newspaper, replied:—

"Thoughts work and walk in things what makes *tracks*; and we take them tracks and stamp them on paper, or iron, wood, stone, or what not. That is the way we print thoughts. Don't you understand?"

The pressman let go the lever, and looked interrogatively at Ezekiel, beginning at the patch on his stringless brogans, and following up with his eye to the boy's brown paper buff cap. Ezekiel comprehended the felicity of his illustration, and raising his hands on his torn apron, gradually assumed an attitude of earnest exposition. I gave him an encouraging wink, and so he went on:—

"Thoughts make *tracks*," he continued, impressively, as if evolving a new phase of the idea by repeating it slowly. Seeing that we assented to this proposition inquiringly, he stepped to the type case with his eye fixed upon us admonishingly, "Thoughts make *tracks*," he repeated, with increased earnestness, arranging in his left hand a score or two of metal slips, "and with these here letters we can take the exact impression of every thought that ever went out of the heart of a human man; and we can *print* it, too,"—and he gave the inked form a blow of triumph with his fist—"we can print it too, give us paper and ink enough, until the great round earth is blanketed around with a coverlid of thoughts as much like the pattern as two peas."

Ezekiel seemed to grow an inch at every word, and the brawny pressman looked first at him and then at the press with evident astonishment.

"Talk about the mind's living forever!" exclaimed the boy, pointing patronizingly at the ground, as if mind were lying there, incapable of immortality until the printer reached it a helping hand—"why the world is brimful of live, bright, industrious thoughts, which would have been as dead as a stone, if it had not been for boys like me who have run the ink rollers. Immortality, indeed! "Why people's minds," he continued, with his imagination climbing into the profanely sublime, "people's minds wouldn't be immortal if it were not for the printers—at any rate in this here planetary burying-ground. We are the chaps what manufacture immortality for dead men: and here he slapped the pressman graciously on the shoulder. The latter took it as if dubbed a knight of the legion of honour; for the boy had placed the mysteries of his profession in sublime apocalypse.

"Give us one good, able-bodied mind," resumed Ezekiel, "to think for us, and we will furnish a dozen worlds as big as this with thoughts to order. Give us such a man, and we will insure his life; we will keep him alive forever among the living. He can't die, no way he can fix it, when once we have touched him with these here bits of pewter. He shall not die nor sleep. We will keep his mind at work, day and night, upon all the minds that live on the earth, and upon all the minds that shall come to live here as long as the world stands."

"Ezekiel," I asked in a subdued tone of reverence, will you print my thoughts, too?"

"Yes, that I will," he replied, "if you will think some of the right kind."

"Yes, that *we* will," echoed the pressman, who began to be somewhat ambitious of the partnership.

And so I went home and *thought*, and Ezekiel has printed my *thought tracks* ever since. Whether my thoughts have been of the "right kind," I know not; but this I know, by the clearest experience, that he has been as good as his word, and kept me at work night and day, a condition from which distance gives me no discharge. A clever boy, that Ezekiel; and I have taken him from the ink-trough and seated him in my editorial chair at home, in which he is beginning to make some deeply marked *thought tracks* of his own.

From the London Inquirer.

JOHN MILTON AND THOMAS ELLWOOD.

The following is part of an article taken from the London Inquirer:

At page 92 of his Memoirs, Thomas Ellwood says:—"I mentioned before that when I was a boy, I had made some good progress in learning, and lost it all again before I came to be a man; nor was I rightly sensible of my loss therein, until I came amongst the Quakers. But when I both saw my loss and lamented it, I applied myself with the utmost diligence, at all leisure times, to recover it; so false I found that charge to be, which, in those times, (John Milton's 'Evil Times,') was cast as a reproach upon the Quakers, that they despised and decried all human learning, because they denied it to be essentially necessary to a Gospel minister, which was one of the controversies of those times. But though I toiled hard, and spared no pains to regain what once I had been master of, yet I found it a matter of so great difficulty, that I was ready to say, (as the noble treasurer of Ethiopia did to Philip, in another case,) 'How can I, unless I had some man to guide me?' This I had formerly complained of to my especial friend, Isaac Pennington, but now more earnestly, which put him upon considering and contriving a means for my assistance. He had an intimate acquaintance with Dr. Paget, a physician of note, in London, and he with John Milton, a gentleman of great note for learning throughout the learned world, and for the accurate pieces he had written on various subjects and occasions. This person, having filled a public station in the former times, lived now a private and retired life in London; and, having wholly lost his sight, kept always a man to read to him, who usually was the son of some gentleman of his acquaintance, whom, in kindness, he took to improve in his learning. Thus, by the mediation of my friend, Isaac Pennington, with Dr. Paget, and Dr. Paget with John Milton, was I admitted to come to him, not as a servant to him, (which at that time he needed not,) nor to be in the house with him, but only to have the liberty of coming to his house at certain hours when I would, and to read to him what books he should appoint me, which was all the favour I desired."

But, before this took place, Thomas Ellwood returned to his father's house, in Oxfordshire, where he fell ill of the small-pox. After his recovery, he hastened back to London; and, as his sure friend, Isaac Pennington, had mediated successfully for his admittance to John Milton, that he might come when he would, "I went, in the first place, (says our biographer,) to wait upon him. He received me courteously, as well for the sake of Dr. Paget, who introduced me, as of Isaac Pennington, who recommended me, to both of whom he bore a good respect. And, having inquired divers things of me, with respect to my former progression in learning, he dismissed me, to provide myself such accommodations as might be most suitable to my future studies. I went, therefore, and took myself a lodging as near to his house, which was then in Jewin street, as conveniently I could; and from thenceforward, went every day, in the afternoon, except on the first days of the week; and, sitting by him, in his dining-room, read to him in such books in the Latin tongue, as he pleased to hear me read. At my first sitting to read to him, observing that I used the English pronunciation, he told me, if I would have the benefit of the Latin tongue, not only to read and understand the Latin authors, but to converse with foreigners, either at home or abroad, I must learn the foreign pronunciation. To this I consenting, he instructed me how to sound the vowels; so different from the common pronunciation used by the English, who speak *Anglice* their Latin, that (with some few other variations in sounding some consonants, in particular cases, a *c* before *e* or *i*, like *ch*; *sc* before *i*, like *sh*, &c.) the Latin thus spoken seemed as different from that which was delivered as the English generally speak it, as if it were another language. I had before, during my retired life at my father's, by unwearied diligence and industry, so far recovered the rules of grammar, in which I had once been very ready, that I could both read a Latin author, and, after a sort, hammer out his meaning. But this change of pronunciation proved a new difficulty to me. It was now harder for me to read than it was before to understand when read. But '*Labor omnia vincit—Improbus*'—

'Incessant pains
The end obtains.'

And so did I; which made my reading the more acceptable to my master. He, on the other hand, perceiving with what earnest desire I pursued learning, gave me not only all the encouragement, but all the help he could. For, having a curious ear, he discovered by my tone, when I understood what I read and when I did not; and, accordingly, would stop me, examine me, and open the most difficult passages to me. Thus I went on for about six weeks' time, reading to him in the afternoons, and exercising myself with my own books in my chamber in the forenoons. I was sensible of an improvement. But, alas! I had fixed my studies in a wrong place. London and I could never agree for health; my lungs, I suppose, were too tender to bear the sulphurous air of that city, so that I soon began to droop; and in less than two months' time, I was fain to leave both my studies and the city, and return into the country to preserve life; and much ado I had to get thither."

Thomas Ellwood recovered, at last, from a severe illness, of which he says,—"The Lord was both gracious to me in my illness, and was pleased to raise me up again, that I might serve him in my generation. As soon as I had recovered so much strength as to be fit to travel, I took leave of my friends, and returned to my studies in London. I was very kindly received by my master, who had conceived so good an opinion of me, that my conversation, I found, was acceptable to him, and he seemed heartily glad of my recovery and return; and into our old method of study we fell again; I reading to him, and he explaining to me, as occasion required. But, as if learning had been a forbidden fruit to me, scarce was I well settled in my work before I met with another diversion, which turned me quite out of my work. For a sudden storm arising, from I know not what, a surmise of a plot, and thereby danger to the Government; and the meetings of dissenters, (such, I mean, as could be found, which, perhaps, were not many besides the Quakers,) were broken up throughout the city, and the prisons mostly filled with our friends."

After enduring two imprisonments, Thomas Ellwood, in a subsequent part of his narrative, thus relates:—"Some little time before I went to Alesbury prison, I was desired by my *quondam* master, Milton, to take a house for him in the neighbourhood where I dwelt, that he might go out of the city, for the safety of himself and his family, the pestilence then growing hot in London. I took a pretty box for him in Giles Chalfort, a mile from me, of which I gave him notice, and intended to wait on him, and see him well settled in it, but was prevented by that imprisonment. But nowbeing released, and returned home, I soon made a visit to him, to welcome him into the country. After some common discourse had passed between us, he called for a manuscript of his, which being brought, he delivered to me, bidding me take it home with me, and read it at my leisure; and when I had done so, return it to him with my judgment thereupon. When I came home, and had set myself to read it, I found that it was that excellent poem, entitled, 'Paradise Lost.' After I had, with the best attention, read it through, I made him another visit, and returned him his book, with due acknowledgment of the favour he had done me in communicating it to me. He asked me how I liked it, and what I thought of it; which I modestly but freely told him; and after some further discourse about it, I pleasantly said to him, 'Thou hast said much here of Paradise *lost*, but what hast thou to say of Paradise *found*?" He made me no answer, but sat some time in a muse, then brake off that discourse, and fell upon another subject. After the sickness was over, and the city well cleansed, and became safely habitable again, he returned thither. And when, afterwards, I went to wait on him there, which I seldom failed of doing whenever my occasions drew me to London, he showed me his second poem, called 'Paradise Regained;' and in a pleasant tone, said, 'This is owing to you, for you put it into my head by the question you put to me at Chalfont, which before I had not thought of.'"

GLEANINGS FROM FOREIGN PAPERS.

IMMIGRATION TO THE COLONIES.—The *Times* states that despatches are on their way to Sir Wm. Gomm, Governor of Mauritius, in which the outline of an ordinance for promoting immigration and the industry of immigrants is recommended for the adoption of the Legislative Council. The main features of this scheme are three—first, the establishment of a register of immigrants; secondly, their protection against undue restraint; and, lastly, the regulation of contracts of service, for the mutual protection of both masters and servants. No immigrant will be allowed to leave the island until he has completed five years' "industrial residence,"—that is, five years under contract to work; for every year short of five he must pay a fine of £1; while not under contract he will undergo a monthly tax; and immigrants under contract, who absent themselves from work, will incur a fine of 2d. a day. Government is also about to aid the other sugar-growing colonies. A Government steamer is shortly to ply between the Kroo coast and the West Indies, for the purpose of carrying free African labourers to the three colonies of Jamaica, British Guiana, and Trinidad.

SIR WALTER SCOTT.—We have been favoured with the perusal of a letter from Madras, written by a soldier in the 15th Hussars to his father in this town, which states that the health of Lieutenant-Colonel Sir Walter Scott is in a most precarious state. His medical attendants have ordered him to Europe, yet they are afraid to move him, lest he should expire before embarkation. The expected demise of this generous officer and accomplished gentleman has caused a general gloom through the presidency.—*Drogheda Paper.*

PHYSIC AND INFANCY.—"Ah! poor thing; it's gone at last," said a fond father to a friend, alluding to the death of a baby two months old; "but we did all we could for it, and there's no use repining. It was only ill a week, and during that time we had four doctors, who gave it eight calomel powders, applied one leech to the chest, one blister to the chest, six mustard plasters, and gave it antimony wine, and other medicines in abundance! Yet the poor thing died!" The friend, in amazement, replied, "Died! it would have been a miracle if it had lived."

CHAFF WITHOUT CORN.—A receipt for cooking Indian corn was sent by Lord Monteagle, on Sunday last, to the chapel of Shanagolden, in order that it might be published. The Rev. Mr. Liston, R. C. C. said that the people did not need such humbug receipts, that all they wanted was the corn, and they knew very well how to cook it if they had it. He concluded by saying that he would not degrade himself, or degrade the altar, by reading such epistles to the congregation.—*Galway Vindicator.*

The British and Foreign Medical Review of December, 22d, says of the new gas which Drs. Jackson and Morton, of Boston, have introduced into their practice: Yesterday we (*Medical Review*) had ourselves the satisfaction of seeing this new mode of cheating pain put in practice by a master of chirurgery on our own side of the Atlantic. In the theatre of University College Hospital, Mr. Liston amputated the thigh of a man previously narcotized by inhalation of the ether vapour. Shortly after being placed on the operating table, the patient began to inhale, and became apparently insensible in the course of two or three minutes. The operation was then commenced, and the limb was removed in what seemed to us a marvellously short space of time—certainly less than a minute; the patient remaining, during the incisions and the tying of the arteries, perfectly still and motionless. While the vessels were being secured, on being spoken to he roused partially up (still showing no signs of pain) and answered questions put to him in a slow, drowsy manner. He declared to us that at no part of the operation had he felt pain, though he se